

July 24, 1924

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI

JACKSON, MISS., July 31, 1924

NEW SERIES
VOLUME XLVI, No. 51

Dr. Dawson says there are 81 white Baptist churches in Tuscaloosa County, Alabama.

J. T. Furniss, who graduated at Mississippi College about twenty years ago, becomes pastor at Mineral Wells, Texas.

A. H. Mahaffey, formerly pastor at Louisville and other places in Mississippi, has recently located at Whitney, Texas.

Texas Baptists propose to raise \$1,800,000 for all denominational work in 1925. Of this they give one per cent to the Baptist Standard.

What was known as the General Board of Promotion in the five year campaign of Northern Baptists becomes the Board of Co-operation, with Dr. W. H. Bowles as acting executive Secretary.

A Louisiana pastor has a program for the prayer meeting every now and then, which calls for a report from the members of the church as to good things they have recently gotten out of the denominational paper.

A good many of our Baptist papers have been publishing open letters, back and forth between Dr. E. H. Mullens and Dr. W. B. Riley. It all seemed so unnecessary a discussion that we have kept it all out of the Record.

You will be interested in the offer of the Foreign Mission Board to give \$1,000 for the best manuscript on "An Alternative For a Lost or Decaying Religious Faith". Read it; think about it; tell others about it. It needs to be well treated. We shall have more to say later.

Baptists have more students for the ministry in one school, The Seminary at Louisville, than Episcopalians have in all of theirs put together. The latter have fifteen theological schools with an average attendance of about twenty-five students. There is about one teacher to every five students. This is considerable "overhead expense".

The meeting at Mt. Olive in which Dr. M. E. Dodd of Shreveport preached for eight days reached 70 churches and the congregations numbered 2,500. There were 70 joined the church at Mt. Olive and several united with churches in the county. Many heads of families and their children were baptized.

Pastor J. P. Holcomb had Dr. W. A. McComb with him in a meeting at Eastabuchie. T. D. Sumrall led the singing. Twelve were added to the church, three by baptism. The church was greatly strengthened. Dr. McComb did most constructive work in his old home town, the place where he was ordained. Brother Sumrall was licensed to preach and preached his first sermon at Eastabuchie.

Pastor J. H. Winstead, with the assistance of Brother L. E. Lightsey, has recently put The Baptist Record into the homes of all his members at Lucedale. This is just one of several indications that the church there has a real leader. And as for Brother Lightsey, he's the only one in his class. If Mississippi had a dozen colporters like him who loves the Lord and knows the value of good literature, the Baptists of the state would soon be wide awake.

SEA COAST ENCAMPMENT

Our people are offered an unusual treat for this summer in the Sea Coast Encampment which begins at Gulfport, August 1. I wish every one might avail himself of this opportunity. The physical recreation will be very helpful indeed. The spiritual uplift will give momentum to the summer and fall work. The program is up to high water mark. If you can not spend all of the time you should at least stay long enough to get into the spirit of the work. By all means be there for Wednesday, August 6. Dr. L. R. Scarborough will be there all day and bring us a great message on "The Finished Task".

Dr. A. B. Metcalfe has resigned at Macon. We do not know his plans for the future. He has in every way identified himself with the people and work in Mississippi and is held in deserved esteem.

Reports from Grenada are that the business men of the city are considering a plan of extensive advertising in their home paper and putting the paper in every home in 40 or 50 miles of Grenada. Do you remember who it was said something about the children of this world being wiser for their generation than the children of light?

In "The Shuttle" we find that Henry Ford, who employs in his factory about 70,000 men, has posted notices touching the attitude of his employees to the eighteenth amendment. We quote: "From now on it will cost a man his job, without any excuse or appeal being considered, to have these odors of beer, wine or liquor on his breath, or to have any of these intoxicants on his person or in his home. The eighteenth amendment is a part of the fundamental law of this country. It was meant to be enforced. Politics has interfered with enforcement of this law, but so far as our organization is concerned it is going to be enforced to the letter."—The Baptist.

THE EVERLASTING GOSPEL

Rev. 14:6-12

This was the gospel preached by Christ and Paul. "Believe on the Lord Jesus Christ and thou shalt be saved" was the gospel of grace, i. e., salvation by faith in Christ alone: God's Sovereignty. Christ showed the free will of man's part: "Thou must be born again".

The union of the two wills causes the sinner to cry, "Abba, Father, for he has become a new creature in Christ Jesus, by allowing the "Royal Law" of God, which is "perfect converting the soul", to take possession of him, establishing the law in his heart, sealing the New Covenant between him and his God for which purpose his Saviour gave up his life on the cross. This is the everlasting Gospel which was taken from the earth during the "Dark Ages", and which the Holy Spirit is restoring to mankind by letting people see the errors that have crept, even into the House of God. Judgment has begun at the House of the Lord. Are we not in the separating time? "Take heed how ye teach". Thank God for Gypsy Smith for helping to restore the Everlasting Gospel.
—Mrs. A. H. Leigh.

Dr. Storer was taken sick at Flora, where he had gone to assist in a meeting, and he was compelled to return to Greenwood.

There are 2,000 students in the University of Alabama, 2,500 in the University of Tennessee. What is the matter with Mississippi?

Think of one man in China baptizing over 5,000 people! This is the record of Pastor Li of the Baptist Mission in Pingtu, North China.

J. W. Mayfield of McComb assisted in a meeting in Hammond, La., in which thirty-four were added to the church, twenty-six by baptism.

Glad to greet Dr. Guatkin of the Bible Institute Monday as he returned from Raymond, where he supplied for Pastor Cleverdon, who is indisposed.

Maj. Rob. Imbrie, vice-consul at Teheran, Persia, was killed by a mob that mistook him, it is said, for a member of an enemy sect in religion.

Dr. Maddox resigns as President of Montezuma College, the Baptist school in New Mexico. The college has greatly prospered under his administration.

Forty-eight were added to the church at Farmerville, La., as a result of a meeting in which Evangelist E. E. Huntsberry assisted Pastor W. P. Carter.

Dr. Paul V. Bomar, long time president of Judson College, after his trip around the world, returns to Alabama and becomes pastor at Tuskegee.

Besides the four year's course in Commerce and Business Administration, Howard College at Birmingham is putting on a four year's course in Chemical Engineering.

Dr. Zeno Wall of Goldsboro, N. C., has been called to High Point in the same state. Brother Wall was for several years pastor at Clinton and much loved in Mississippi.

Those highly intelligents charged with murder in Chicago might prefer to be hung rather than be convicted of not having enough sense to keep from committing murder.

The Louisiana Baptist Encampment is at Mandeville July 15-24. We hope they have a good time and then come to ours at Gulf Coast Military Academy August 1-8.

The Baptist Advance of Arkansas is having a vigorous discussion of the troublesome question of designated gifts in the next campaign. The Texas brethren adopted the following resolution on that subject:

"We recommend that all institutions and causes be permitted to seek large gifts outside of denominational program, provided same shall not interfere with such program, and provided that no collections or general canvasses among the membership of the churches be made; and provided further, it is understood that no institution nor cause shall have a solicitor in the field other than its official head, except by approval of Executive Board. Provided further that it is understood that churches having members, making special gifts, will be credited with same, but that same will not apply on the quota, of such church."

INDEPENDENCE DAY IN LONDON

By Dr. Ray Palmer

On Independence Day our American flag was flung to the breezes from all important public buildings in London. On the afternoon, of July 4th, a reception was given at the Crewe House, the home of our Ambassador, by the Honorable Frank B. Kellogg and Mrs. Kellogg. The Ambassador and wife received the guests, on the lovely lawn. Delicious refreshments were served, both in the Pavilion and home. Exquisite decorations and fragrant flowers added their charm to the scene. The rooms were classical, with fine paintings and the imposing statuary. Above the sum, of happy voices, was heard the music, of the excellent orchestra. It was good, to meet so many of one's own countrymen, in such social intercourse, so far away from the homeland, across the briny deep. At 6 o'clock, the delightful hour closed with the Band playing: "The Star Spangled Banner" with the guests standing, with uncovered heads.

In the evening at the Savoy Hotel, the American Society in London, gave an Independence Day Dinner. 400 guests sat down, to beautiful tables where seven courses were served. The officers of the American Society are as follows: The Honorable Chairman, His Excellency, the American Ambassador, Hon. Frank B. Kellogg; Hon. Vice-Chairman, George M. Cassatt; Hon. Treasurer, George A. Mower; Hon. Secretary, George W. McKinley. The dining room was exquisite, with flowers beneath mellow lights, from crystal chandeliers. Beautiful women, richly gowned, and well-groomed men, made a picture, of rare attractiveness. The Very Reverend, the Dean of Windsor, offered prayer of gratitude. The Band played: "My Old Kentucky Home" and "Nearer My God to Thee". A toast, to the King, was given by the Chairman, Mr. Wilson Cross. Ambassador Kellogg gave a toast, to the President of the United States. A Miss Edna Thomas, of London, sang, with wondrous clearness and thrilling effect: "The Star Spangled Banner". Our Ambassador addressed the meeting on: "The Day We Celebrate". He said in part: "The Union Jack and the Stars and Stripes meet tonight, in fraternal greeting. From the number of Americans now in London and from the many more, who are coming, one might conclude, that London may soon become the first, if not the second, greatest American city in the world. (Laughter.) The speakers who are to follow me are here to express their full sympathy, with our celebration, of the 4th of July. You Americans are here, to give world publicity, to the great British Empire Exhibition, representing the progress, of the entire British Empire. I should hate to say, what the 2,000 American lawyers, soon to be here may give you, when they come. (Laughter.) We are glad the time has come when America and England, can celebrate together the 4th of July. (Cheers.) Within my memory, there was a time, when it would have been a very delicate thing, for an American, to make a speech in London, with reference to the day of American Independence. But this day, that means so much to Americans, represents the same principles for which the British people, have been struggling, for five hundred years,—the principles of self-government. (Cheers.) You also have been struggling, for equal opportunity and equal rights, for every man and woman in the world. (Cheers.) And so we celebrate together this day, that means so much, to all English-speaking people. It was for the preservation and perpetuity of these same principles that we fought, side by side, in the great conflict just ended. (Cheers.) I hope, that the great Convention soon to meet in London, to endeavour to settle the greatest problems of the world, will be guided by the light, of these principles. (Cheers.) I have the greatest confidence not only in the integrity, of my own countrymen, but in the statesmen, of Great Britain also, that they will combine their endeavours, in the solution of these vital questions. The 4th of July represents, not only the ideals, of our great democracy, in America, but also the ideals, of all

English speaking people. We hope, that these immortal principles, of freedom, embodied in the individual rights, of man as man, will be the guiding star, of our Anglo-Saxon race, in all the ages to come. (Cheers.)"

The next address was made in response, to that of our Ambassador, by the Right Honorable J. H. Thomas, P. C., M. P.; Secretary of State for the Colonies. He said, in part: "Fellow Britishers and American Friends: Had it not been for your 4th of July, America would not have been, under my charge. (Cheers.) But we cannot condemn your fathers, for what they did, for they knew not what they did. (Laughter.) We congratulate you on two things, every American is entitled not only to be proud of this day, and for all it has meant, to you, but because, it is a prophecy of the possibilities, before you. (Cheers.) Secondly, we shall not profit, by regretting the mistakes, that may have been made, either by the British Government or the American Colonies, but rather, that we may both profit by the experiences of the past. (Cheers.) The historian, of coming years, looking back, upon the events of that period, will see in it all, cause for mutual congratulation and inspiration, for our mutual progress. The Secretary of the Exchequer at my side, might say, if it had not been, for the 4th of July, we would not now, have to pay to the United States, \$38,000,000 a year. (Cheers.) But we are proud to pay it and for God's sake, don't forget, that we are paying it. (Cheers.) Whatever may be said, about the late World War, it must be conceded that the English people responded, as one man, to the call of duty. (Cheers.) And it must also be said, to the praise and glory of America, that when the way was made plain, they did not withhold men or money. (Cheers.) But, let me say, that we want America to help, in the solution, of world problems, more now, than during the war. Not that we are cowards, nor that we feel less capable, of meeting our obligations, but because we are profoundly satisfied, that the world's perplexities, miseries and sorrows, can be solved, only by having all English speaking peoples hang together. (Cheers.) The world war proved, that no nation can live, unto itself, and that no people are more entitled, to participate, in the solution of the world's problems, than you, who are assembled here tonight. (Cheers.) We know that differences have frequently arisen, between England and the United States, but no matter how complicated and acute they have been, neither America nor England have thought, of expending one dollar, on armament, by which to settle our differences. (Cheers.) We are coming to feel, we must not adjust our troubles by the sword, but by meeting around the table of arbitration,—by discussing all questions, man to man. (Cheers.) This is the contribution we must make as English men and Americans to the whole world. (Cheers.) Every time I visited your country, many of your politicians have sent for me: 'Please try to solve the Irish problem!' I have often felt like saying: 'For God's sake, tell us how to do it!' (Laughter and cheers.) We know, that many of our Irish people have made a noble contribution, to your American Government. And we, in England, propose to stand by our every agreement, with Ireland. We believe we have largely solved the 'Irish question'. We are solving it by giving to the people of Ireland the opportunity of solving their difficulties, in their own way. (Cheers.) We are looking, to the coming conference, soon to be held in London, to settle the great world problems. No one has contributed more, to the international good will, than His Excellency, the Ambassador of United States. (Cheers.) We are all proud, of this day, and the meeting here of English and American peoples. A Scotchman asked one of your Americans the other day: 'Where are you from?' The American replied: 'From God's own country!' The Scotchman replied: 'I did not recognize your accent.' (Laughter.) I am glad so many Americans are coming to England, to see your great principles of democracy, in actual operation.—We quite appreciate your envy. (Laughter.) This is the first day, of any im-

portance, in your American life.—The day standing for the ideal, of human liberty. Too often, liberty has been misinterpreted, to mean license. We the trying to apply, to our Government, the same great principles for which you stand. You are blood of our blood. We have the same ideals. Those ideals, that must ultimately be the solution and the salvation of the world. (Cheers.)"

This fine address was followed by the Dean of Windsor, who spoke on: "Our Guests".

The Jubilee Singers from Nashville, Tennessee, greatly stirred the heart of all by singing: "Keep a Inchin' Along; Jesus Will Come By and By", "Ezekiel Saw the Wheel, Away Up in the Middle of De Air"; "My Old Kentucky Home"; "Swing Low Sweet Chariot".

Thus closed a day, never to be forgotten, by all present,—a day, that thrilled our hearts, with pride and joy, that we are citizens of the United States, where float the Stars and Stripes,—the most meaningful flag in all the world.

The guests included:

Mrs. Kellogg, Lord Olivier (Secretary of State for India) and Lady Olivier, Mr. Philip Snowden (Chancellor of the Exchequer) and Mrs. Snowden, Mr. J. H. Thomas (Colonial Secretary) and Mrs. Thomas, Mr. Arthur Henderson (the Home Secretary) and Mrs. Henderson, Mr. Frank Hodges (Civil Lord of the Admiralty) and Mrs. Hodges, the Consul-General, Mr. Skinner, Mr. Robert Peel-Skinner, the Dean of Windsor, Mr. Frederick Sterling (Counsellor to the Embassy), Rear-Admiral W. H. Brownson (United States Navy) and Mrs. Brownson, Mrs. Ben F. Gray, Dr. and Mrs. Ray Palmer, Capt. C. L. Hussey (United States Navy), Mr. C. H. Stanford, Mr. Edward Marsh, Miss Thomas, Mr. and Mrs. F. Ottis, Mr. H. Gordon Selfridge, Miss Edna Thomas, Mr. John Hays Hammond, Mr. and Mrs. F. E. Powell, Mr. and Mrs. James Hamilton, Mr. and Mrs. Wilson Cross, Mr. J. P. Noonan, Mr. Timothy Healy, Colonel James Hayes, Mr. and Mrs. C. W. McKinley, Mrs. Reginald Foster, Mrs. Sterling Frppf, Mrs. Gillette, Mr. and Mrs. Eben Griffiths, Mr. R. Newton Crane, K. C., Colonel Julian M. Cabell, Major H. C. Davidson, Sir J. Foster Fraser, Professor L. Russell, Baroness de Langsdorff, Dr. Howard Pierce, Professor J. W. Roe, Sir Albert and Lady Barratt and Mr. Frank Marshall.

WHAT IS THE MATTER WITH OUR SCHOOLS?
Number 7

School men need not side step, pooh, pooh, nor make light of these questions.

An intelligent and thrilling public is asking them, and has a right to do so—for it has been sickened of late to look on the moral delinquents, and the spiritual idiots which the great universities have been turning out.

What is education anyhow? Was not Nero educated? Was not the late Emperor highly educated? So, it's high tide some school man will tell us the real meaning of "Educated".

We all know its etymology—to Lead Out. But this is not enough. Nero's education led him out, but in a bad way. Arnold's education led him out, but not to be a patriot. The late German Emperor had a "leading out" education, and we at one time liked it so well, we sent out graduates to his schools to get another degree—another "tail to their kites". But in what direction did it lead him?

We must know more about education than that. We must know in what Direction it leads. What is to be done with the Key when it is put into your hands? What are you to do with your Knife when it's sharpened by years of school training?

If sensible men are to be asked for millions to endow Chicago University and other schools, from which we are directed to get our inspiration, these same sensible men have a right, right now, to ask, "What kind of citizen, and what kind of neighbor are you training in your University?" "Will he pick locks, and murder his neighbors to see how it feels?" Will he kill my son in a class skirmish and hide his body

under a pier, and What will he do with gets it?

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PRAYER

By W

How to make to be is always is strange there ject. The writer for a book, "The ment", which wa by Deacon Wm. Ministers' Relie "pulse of the c meeting become a duty, or a dos will fall on both should be made meeting is the g been of greater hopes that som of help to some meeting method of the place and fast rules can to be essential of our worship:

1. Punctuali people to feel closing the meo gagements may expected for st not be relied time because y don't care to g for the pastor bling God of t teachers and o late at their o Lord's business an opportunity beginning with

under a pier, and later kill his school mate? What will he do with the "education" after he gets it?

Much of this depends on the school. Not all of it, for some of it depends on home and church. But every reader knows that the school has almost taken our children away from us, and now as never before the school is responsible for the citizen and the neighbor, as never before.

What kind of teachers and what kind of schools have we? Many of our young men and young women have gone of recent years to Columbia University, and to have a Ph.D. from Columbia was almost as great an honor as to have it from one of Billy Kaiser's "great universities. And yet the big head of Columbia stands up and denounces the Constitution of the United States. What kind of a citizen will his kind of teaching and his kind of school make?

And Dr. Butler is not alone as a dangerous man in a high place. There are others, many others, just as dangerous as he—and many of them more so. And yet we are struggling to so endow our schools that they will be able to draw their inspiration and life, and teachers from these dangerous schools. And this is "What's the Matter With Our Schools and Colleges."

—G. T. Howerton, Starkville, Miss.

ON THE WING IN MEXICO

Our Spanish work in Tampa, Fla., is in fine condition. We have recently had revival meetings resulting in fourteen baptisms.

Having brought a young preacher over from Havana to fill my place, I have run away to the cool table-land of Mexico for a little vacation. While resting (?) I am in Mexico City for ten days speaking two or three times daily in a summer school—Theological Institute—for our Mexican preachers and other workers, twenty-five or thirty in number. I go from here next week 500 miles north to Saltillo to take part in another Institute of similar character.

Our Mexican work is in excellent condition, but there is sore need of more missionaries. "The harvest truly is great but the laborers are few." May the Lord of the harvest send other laborers to Mexico.

—J. G. Chastain.

PRAYER MEETING METHODS

By Wm. Wistar Hamilton

How to make the prayer-meeting what it ought to be is always of interest to the pastor, and it is strange there are not more books on the subject. The writer will never cease to be grateful for a book, "The Prayer-meeting and Its Improvement", which was given him in his first pastorate by Deacon Wm. Lunsford, now secretary of our Ministers' Relief and Annuity Board. If the "pulse of the church" is weak, and the prayer-meeting becomes the dread of the young, and is a duty, or a dose, instead of a delight, the blame will fall on both pastor and people. The members should be made to feel that to miss the prayer-meeting is the greatest sacrifice. No subject has been of greater moment to this pastor, and he hopes that some suggestion made here shall be of help to some fellow worker. The best prayer-meeting methods are those which meet the needs of the place and of the time, and so no hard and fast rules can be given, but the following seem to be essential to real success in this department of our worship:

1. **Punctuality.**—The pastor can soon get his people to feel that the time for beginning and closing the meetings is uncertain, that other engagements may be interfered with, that the time expected for study after the meeting is over may not be relied upon, that it is no use to go on time because you will have to wait, and therefore don't care to go much anyhow. It is inexcusable for the pastor to be late, and it looks like robbing God of time due Him when business men, teachers and others who would not think of being late at their own work are so negligent of the Lord's business. Punctuality is responding when an opportunity is given to testify, punctuality in beginning with the first of the song, punctuality

in quitting when one has talked or prayed long enough. A young minister in Norfolk, Va., a student, was preaching by the watch. He said all he knew to say and repeated a good deal and finally gave up and quit when the watch registered twenty minutes. He had tried to hold out for thirty minutes, but the watch had stopped, and instead of twenty he spoke an hour and fifteen. Begin on time and quit when through, is a good rule. As a distinguished preacher has said, "If I preach over thirty minutes the people will forget what I have said the first thirty, and if I have more it will keep."

II. **Intensity.**—No slipshod, dump-pile, crazy-quilt method should be permitted. The less the leader expects to say himself, the more preparation he will have to make. Like teaching a class in the Bible school, the more the teacher wants to draw out and help the class the more the study required. If one is going to lecture to a class, he need not study very much; if he is going to ask questions he must study more, if he is going to have the class ask questions he must study a great deal. The leader must study as much and plan more for the prayer-meeting than for the Sunday services. The lecturing prayer-meeting leader should be as scarce as the lecturing teacher. It is easy to drift, but you are not going anywhere when you do, and if you should arrive you would not know it. Mr. Beecher, when he had preached a great sermon at Andover, was asked how long he had been in its preparation, and he said, "I have been preparing it for twenty years." The welfare of the church is as much concerned in this service as is that of the individual Christian in his own daily devotions. This is saying a great deal, but it is not saying too much. Let the leader pray and prepare and plan until the hour and the theme are intense with him, and then will every one present catch his enthusiasm.

III. **Harmony.**—This has already been hinted at, but needs special emphasis. Let there be a plan for each meeting, a plan subject to the direction and the endorsement of the Holy Spirit. If the theme is worth anything it should be worthy of a prominent place, and all the hymns used, the Scripture read, the prayers offered, and the testimonies given should be related to the subject. This will not have to be made so, it will be so of itself if there be intensity. The prayer-meeting is not necessarily a collection of curios, and the ill-timed, oft-repeated experience will drop off like dead leaves from a tree in the spring-time, if there is the sap of a new and vigorous life rising in the church. The nuisance-brother will feel out of place, and will himself take on new life and have new experiences. From the opening to the close the pastor should know about where he expects to land, and should not lose control of the boat. A boy once made him a wagon, using the remains of a baby carriage for the running gear, a soap box for the bed, an umbrella handle for the tongue, and disks from a log for wheels. He could not understand why the wagon went so badly, one corner up and then another, looking as if it would fall to pieces. An onlooker knew it was because he had not made the holes in the wheels in the center. Many a man fails to strike center, and then wonders why the meeting did not go smoothly.

IV. **Variety.**—The prayer-meeting needs some of the "spice of life" too, and must have it. It would be hard to over-estimate this, for it is so essential, and gives to the leader the interest which he needs to make the service interesting to others. Various plans may be used, such as Bible readings, with the outline on the board, the audience reading the passages; Scripture paragraph selected, announced beforehand, and talks asked for; a quotation meeting, where a subject is chosen, quotations gathered by the leader and given out, and others asked for; an evening with the hymns, telling of the author, the occasion for its writing, the thought contained, and singing the hymn, of course having prayer as seems most opportune; evenings with the boards, talking of their work, officers, difficulties, needs and praying specially for them:

a mission field, its location workers, successes, etc., giving news items and clippings from the letters of the missionaries; prayer and singing, with no talks by anybody, a quiet hour of worship; the study of a book of the Bible, in series, or for one evening; the missionary journeys of Paul; the life of a Bible character and lessons therefrom; a devotional book such as Murray's "Ministry of Intercession," with talks on various chapters; a study in soul-winning, getting different ones to speak on the many phases; favorite passages of Scripture, and why specially remembered; lessons from the Sunday school lesson; a family reunion and social meeting; a series of studies on prayer, why pray, when pray, what to pray for, how to pray, hindrances to prayer; a series on the prayers of Jesus, or of Paul, a regularly made out program, with speakers arranged. These will give some little ideas of how varied the meeting may be and at the same time lose none of its reverence and spirituality, but rather be better. How wrong to starve the meetings and then charge the people who do not come with not being Christians!

V. **Spontaneity.**—That plan is a bad one which does not give the Lord or the people a chance. The prayer meeting is the family gathering, and the pastor has no right to take all the time. The plan is not a good one, if it works in a "set-in-itself" style. Dr. Broadus used to say that a sermon was best planned when it glided naturally on from one step to the other, without jarring you as it reached secondly, or thirdly. The meeting should not be formal but easy. An appropriate hymn started without prelude or announcement, a prayer offered and not called for, a season of silent prayer, and a number of voluntary prayers, opportunities for special requests for prayer, brief talks by all the members, all will be helpful. One of the best helps (after getting the people acquainted with their own voices by reading passages of Scripture) in getting the people to talk has been to put a question on the blackboard and ask them to answer it. The leader opens the discussion, answering the question for himself. Such questions might be: "Does it pay to be a Christian?" "What led to my conversion?" "Does Christianity get better further on?" "Why did God save me?" "What does our church most need?" "What has helped me most in my Christian life?" "What answers have I had to prayer?" etc. People will unusually do what is expected of them, and persistency will overcome timidity and indifference.

VI. **Spirituality.**—This is first and last and best. This cannot be made to order, or put on with the need of the moment, for it is the growth out of a spiritual life rather than the talking about a spiritual life. It is the difference between knowing the Bible and knowing about the Bible. The life of the leader, his prayer life, his secret, personal, home, study, professional, pastoral life, all will count here, and will act as non-conductors if not what they ought to be. The singing, if cold and unfeeling and inappropriate, will hinder.—Christian Index.

COMMERCE AND BUSINESS ADMINISTRATION AT HOWARD

Howard College has planned a four-year course in commerce and business administration to begin with the opening of the fall terms on September 9. This course provides the studies usually offered in the best colleges and universities, and should equip young men for a broad career in the business world. A broad grasp of business principles will be taught, together with a technical study of certain branches of commerce. Languages, business law, accounting, banking, markets, labor problems, business English, history of various phases of business, and other interesting subjects enter into the four-years course, at the completion of which the student will receive the A.B. degree. The proposition for the Ensley High School under the auspices of Howard College has also been put over and will open September 9 under the administration of Prof. Ernest E. Cox, of Gadsden.—Alabama Baptist.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance
Entered as second-class matter April 4, 1913, at the Post Office at
Jackson, Mississippi, under the Act of October 3, 1917.

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THE UNEXPLAINABLE JESUS

It is only the people who see Jesus simply as a man that have trouble understanding him and accounting for him. The people at Nazareth had, many of them, known him almost from infancy. They had seen him at work and at play. He had grown up with them. And while they had doubtless cast puzzled and inquiring glances at him in boyhood, they had still known him always as Jesus the carpenter's son, and had seen him go in and out of the home of his Mother Mary as the oldest son in a rather large family. They had little appreciation of who he was.

When as a man he had gone away and reports kept coming back to them of what he was doing and the commotion he was causing in other places, they doubtless shook their heads. But now that he comes back to Nazareth and walks into the synagogue on the Sabbath and begins to read and explain and apply the scriptures, "they were astonished". If before they had shaken their heads, they are now thunderstruck. They did not know what to think of him. They did not know how to account for him. The present impression made by his speech of wisdom, and the confirmed reports of his miracles, did not fit in with all the ideas they had had of him. Clearly and frankly they are at their wit's end. They can give no explanation; they cannot reconcile what they now see with what they had always thought. Their past ideas and their present experience are at hopeless odds, in utter conflict. They do not hesitate to express their bewilderment by asking the question, half question and half exclamation: "Is not this the carpenter's son? Whence hath this man this wisdom and the mighty works? Is not his mother called Mary? And his brethren, James and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?"

Plainly they are at a loss to account for him. All their theories fall short. All their estimates do not reach him. They and their theories are of the earth earthy. He is from heaven and above all. They stand as helpless before the knowledge of him as men at the foot of Mt. Everest. Their lives cannot measure him; their scales cannot weigh him; their minds cannot grasp him. Clearly they say there is a great gulf between him and his mother or his sisters or his brothers. There is nothing in that home which can account for him. He is not the product of even the best home in Nazareth. The "wisdom and the miracles", they cannot be explained on any natural hypothesis or theory. He is not the product of environment or the climax of any evolutionary force. They mumble over the words, slowly, deliberately, his mother, Joseph. They tell off the names of his brothers; they remember his sisters. But none of these will account for him. Evidently they would not have found the modern theories satisfactory. They rejected them on the spot. No, he was not a product of anything they knew and they were pretty familiar with everything and everybody in this little burg.

Poor, simple, stupid souls! The Christ has

come and they didn't know him; the Redeemer of Israel is at hand and they don't recognize him. The Son of God, Oh glorious revelation, the Saviour of the world is here and they can't take in the fact. This will explain everything if they could only see it. As long as men fail to see it, they are in eternal darkness. To try to explain him on any other theory only leads to confusion. No you'll never explain him by tracing his human genealogy. But to know him as the Son of God, that fits his life and fills our need.

THE THEORY OF RELATIVITY

We have read something about Einstein's theory of relativity and don't know a thing about it, that is not so as to enlighten anybody else. They even showed us where he lived last summer as his residence was pointed out to a group of tourists who stood on the top of the hill at "Sans Souci", that beautiful garden of Frederick the Great between Berlin and Potsdam. And even then we were not much enlightened as to his "theory of relativity". It seems to be some sort of notion that the law of gravitation and a few other laws of nature are modified by some other elements or forces or conditions or laws whose operation had not hitherto entered into the calculation of astronomers and physicists. That light for example may deviate from its direct path and perform a few antics on the road to its destination which had not hitherto been taken into account. In other words there are other forces in operation which we have not had in the reckoning, and which are responsible for the results which appear today.

Now we haven't a thing to do with this business of astronomy and as we said know mighty little about it. But we have discovered a similar principle in operation in the heavenly realms, that is in the affairs of the Kingdom of God which we wish to call attention to and which we believe ought to be taken into account. It may not make us as famous as Einstein, but it will be easier to understand, and is worth reckoning with.

Its application is in the matter of creeds and creed-making; or if that word hurts your feelings, then say confession of faith. This theory of relativity may have all sorts of applications, but the only one we are now concerned about is its effect in making a confession of faith, a declaration of those things which are most certainly believed among us.

Of course everybody knows that the New Testament contains everything that Baptists believe and all they need to believe. Apparently, it contains more than some people who call themselves Baptists are willing to believe. It is the source and embodiment of all the truth we know or may know about God, our relationship to him, our duty to him and to men. It even contains more than we have ever dug out of it yet. It is an inexhaustible mine, from which we are from age to age drawing the enriching treasures of truth.

But we haven't learned it all yet. Our fathers had not learned it all and our children will not learn it all. For one thing a confession of faith is a statement of how much we have learned; incomplete to be sure, but so was the Old Testament incomplete. But it was a very serviceable book and is to this day very instructive and inspirational in itself and very helpful in understanding the New Testament. So a confession of faith may be and is incomplete, and here comes in your relativity. We know in part and we prophecy in part, but we must not throw away what we know and we mustn't fail to prophecy what we do know.

Our understanding of the Bible is a continually growing quantity, and we are at liberty to give to the world whatever of further knowledge of the Book we have attained. Indeed we are not at liberty not to do it. Events are continually helping us into a better and deeper knowledge of the truth which the Scriptures contain. That does not mean that our confessions of faith will today contradict those of yesterday, but it does mean that they may be deepened and enlarged

every way. The New Hampshire confession of faith may not be wrong in any of its statements, but it may be incomplete. It may not fully express the faith and knowledge of the Baptists of today. Why should we then be estopped from saying what we believe?

But there is another way in which this relativity theory comes in and one more important in the present discussion. It is this: confessions of faith are called forth by emergencies; by the exigencies of the situation. More explicitly, and more generally they are called forth by opposition, that is by the fact that certain great truths of the Bible are being denied or called in question. They are the healthful reactions of a faith in God's word or in certain teachings of it against unbelief, infidelity against the opposition of those without or the uncertainty and faltering faith of those within.

Now you can trace this from the beginning of creed-making down through the ages and you will find this is the origin of statements of faith. When the time comes when there is need of demarcation and discrimination, when the world needs to know what is false and what is true, who are loyal to Jesus and who are reprobate, then a confession of faith is born. And when it is time for it to be born, it is likely to be born. Of course there are Herods who try to destroy the young child; or there are dragons which try to swallow up the child, or persecute the woman who gave it birth, but it generally survives.

Here comes in the relativity business. The particular form or contents of the confession of faith will be determined by the present conditions, by the attacks which are being made on certain truths of revelation. If today there is an onslaught made on the authority of the Bible or its inspiration, or the incarnation, the virgin birth, the deity of Jesus, or the vicarious atonement, or the resurrection, or miracles or any supernatural quality in the religion of Jesus, then it is time to speak clearly on these things. It is not a declaration of what one must believe under penalty of rack and thumbscrew. It is a declaration of a living faith to which all like spirits are summoned, a banner under which we enlist and unite for a common service and purpose. That which unites those of common faith of necessity points out the error of those who refuse allegiance to the truth of God. How can two walk together except they be agreed? How can two work together if they are not seeking to attain the same object?

DANGER OF PACIFISM

We are for peace, peace in the world and in the churches. Jesus is the Prince of Peace, and to our mind the finest thing that happened at the recent Democratic convention in New York was when Mr. W. J. Bryan spent fifteen minutes at the close of his great speech in preaching Jesus to men as the Prince of Peace, Saviour of men and Son of God. Also in a committee meeting he called upon the men to pray and himself led the prayer for peace in the convention.

There has been a wholesome reaction since the terrible war in favor of world peace, and the hearts of men are sick of slaughter and contention. All this is good, and as it ought to be. There has been and is an effort to organize the opinions of men in favor of peace and make it articulate in all sorts of conventions, resolutions and memorials. The spirit and the purpose of it is good, and we hope it will continue. We just as earnestly hope it may be saved from the folly and ruin of extreme pacifism, the willingness to have peace at the price of righteousness and truth.

What is the danger of pacifism? It comes from two sources, from a misinterpretation of the scriptures, and from a lessened appreciation of righteousness and truth. As to the first source, it will be remembered that Count Tolstoy, the eminent Russian philosopher and publicist, interpreted the command of Jesus not to resist evil as applying to the state as well as to the individual. According to his philosophy there should

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be no punishment meted out to the criminal. It is uncertain how far his writing has affected the minds of men, but it is certain that there is a sickly, maudlin sentimentality that minimizes crime and sometimes glorifies the criminal. Of course Jesus never meant to teach any such destructive theory, a theory which destroys government and leads directly to anarchism. What he did teach was that there should be no private resentment and no personal effort to redress the wrong. But that proper justice should be meted out by the state, by properly constituted authority. The Bible teaches that the powers that be are ordained of God. They are his appointed means of preserving order, protecting the innocent and punishing the guilty. And the ruler bears not the sword in vain. Human government is founded on force and can be preserved in no other way. The law must be obeyed and the penalty for violation inflicted.

Now if this is true within a given country, it is also true among various countries. There are lawless nations, just as there are lawless individuals. Any country is liable to exaggerate its rights or disregard the rights of others. And when it does it must be called to account for it. Proof of this is too recent and too evident to need any explanation. It is happening in every generation. To insist that the United States shall declare a policy of non-resistance, that we will destroy our means of national defense, to say that we will never go to war for any cause, is the height of folly and criminality. We need to reduce all war equipment to the minimum of safety; we need to cultivate the pacific disposition; we need to make agreement with other nations for the reduction of armaments; we need to make strong treaties of peace; we need to unite with all nations on a plan for preserving world peace. But to say that we will never again take up arms for any cause, that is to refuse a duty which God and necessity may put upon us.

Now a word about the other cause for harmful pacifism, that is a lessened appreciation of righteousness. Peace is desirable, but righteousness is a necessity. The man who abandons what is right to keep the peace is not God's man. "The Kingdom of God is righteousness and peace and joy in the Holy Ghost." You notice that righteousness comes first. If you get that you will get the rest. If you miss that the rest is not only impossible, it is not worth having. Melchizedek is the type of our Lord because he was first by name, by inherent character, king of righteousness, and then by position king of peace. The wisdom that cometh down from above is first pure, then peaceable and easy to be entreated.

The pacifism that sacrifices righteousness, that takes no account of wrongs to be righted, of justice to be maintained, and executed, would open all the jails and turn all the criminals loose on society. It would open the doors of hell and loose every demon to do his deadly work in the world forevermore. No, it is still true that righteousness and judgment are the foundation of His Throne.

HEAVEN WITH A PERSPECTIVE

The most beautiful picture in the world is the description in the last chapters of Revelation of the consummation of the Kingdom of God, which we commonly call heaven. It is an ecstatic and rapturous vision. The hymn that we sing, "Jerusalem the golden, with milk and honey blest, Beneath thy contemplation sink heart and voice oppressed", is very beautiful, but the words do not ascend to the height of those of John in the Apocalypse. In his vision we are looking upon the holy city, the New Jerusalem descending out of heaven from God.

But had it occurred to you that this description of the glory of heaven is reserved for the last chapters in the Bible? It would not have been possible to understand the description of it, if it had been given in the book of Genesis. It is not possible to understand it now, unless there is a knowledge of Genesis and of most (shall we say, all?) of the other books of the Bible. You

cannot see the holy city except as you look down and through the telescope of the other sixty-five books of the Bible. That is what the word perspective means, "looking through", seeing a thing through some medium of understanding and interpretation.

How can you understand anything of the New Jerusalem, unless you have something of the history and spirit of the old? How can you appreciate its foundations inscribed with the names of the twelve apostles, unless you know something of the character and teaching of these apostles? How can we appreciate the walls that rise to heaven in their protection of its celestial inhabitants, unless we have stood on the dizzy heights of the great wall overlooking Kedron; or unless we have followed those soldiers of David that stormed its ramparts and took it from the Jebusites?

But there is other perspective than looking down the telescope of history, though related to it. We see in anything and everything what we carry with us. What we are determines what we see. Suppose some wealthy person benevolently inclined should offer to give to two people a trip to England. Say one of them is the cultured and erudite professor of history in Mississippi College; the other an ignorant Negro boy picked up off the streets of the same town. Set them down in London and have a guide show them the parliament buildings, Westminster Cathedral, London Tower, Hampton Court or out to Windsor. To one every building is replete with historic memories that determined the character of the present world. His mind is flooded with incidents of men who ruled or spoke or wrote or fought or suffered; of women too who loved or hated or intrigued. Names stand out embossed on the tablet of memory, and rich streams of emotion course through his mind.

The ignorant boy may be amazed at the size of the buildings, at the number of people he sees, the tram cars, the cafes, the strange sights and noises. He enjoys it to the limit of his capacity, but the chief significance of these things never gets into his mind. He is like a person who cannot read, but may be interested in the coloring or size of the letters or the ornamentation on the cover of the book. The perspective is lacking. There is nothing that interprets it all to him. There is as much difference between what he sees as that between the architect's drawing of a great building, and a photograph of the same building after it is completed and its entire setting is included and portrayed. One is a bare outline; the other shows every detail. One is a dead thing; the other is vitalized, a part of all the life about it.

Heaven is a place but it is much more than a place. A house does not make a home, though it may be a necessary part of it. The same roof might shelter love or hate, misery or happiness. It depends on who is living there, the character of the people, and their attitude and relation to one another. In itself heaven is all that could be desired, but your degree of happiness will depend upon the character of person you are, your life here on earth, your knowledge of God, your spiritual development, your correspondence with the celestial environment, your likeness to conditions in heaven, your appreciation of the things of highest and deepest spiritual worth and significance.

What sort of people do you like to be with? Whose company do you enjoy most? What kind of books and papers do you think best of? What sort of conversation do you find most interest in? Your happiness will depend on the degree of spiritual development, whether or not you like the kind of things and people and work that you will find in heaven. Have you ever stopped to think whether or not you would really be happy in heaven? Would you like to go there? Can you say with Paul, "I have a desire to depart and be with Christ which is far better?"

Rev. C. A. DeVane succeeds Rev. D. I. Purser as pastor at Immanuel Baptist Church, Alexandria, La.

HOME MISSIONS IN ALGIERS

By N. T. Tull

It will be of interest to Mississippi Baptists, and especially to those who appreciate the home mission opportunities in New Orleans, to know of the progress that has been made in the effort to establish the Baptist cause in Algiers. Algiers is really a part of New Orleans with a population of about 40,000 people.

Four years ago Brother B. E. Massey, who is a graduate of Mississippi College, and who afterwards took work at the Baptist Bible Institute, began work in Algiers with just a few women and children willing to hear him. On August 15, 1920, he perfected an organization including 41 members, 12 of whom came at that time for baptism. The membership is now 21 and is growing constantly.

It was my pleasure to attend the opening service in their new building Sunday evening, July 20th. I have never attended a service so unique and interesting. The new church auditorium has a seating capacity of 350, and is so constructed as to accommodate a large balcony in the rear when it shall become necessary to enlarge the seating capacity. There were at least 500 people packed into the building Sunday evening, many standing around the walls and down the aisles half way to the front. Little children were seated as thick as they could be placed around the edges of the platform. One feature of this opening service was the baptizing of 24 of the 34 candidates who were awaiting baptism. This service was the beginning of a series of revival meetings in which Dr. Mahon, of the Baptist Bible Institute, is doing the preaching. It seemed an unusual way to begin a revival meeting by the baptizing of such a large number of converts. Many of those baptized were married couples, and nearly all of them were adults.

All the Protestant churches of Algiers called in their services Sunday evening in honor of the opening service at the Baptist Church. Not only were friends from the Protestant churches present, but the pastor stated that fifty per cent of the congregation Sunday evening were Catholics. The baptismal service was especially emphasized by the reading on the part of Dr. Mahon of various scripture references on the subject of baptism during the baptismal service.

The new church occupies one of the most commanding positions in that whole section of the city. The lowest contract price on the building was \$36,000, but the people have done most of the work themselves, and they will get the building complete for \$17,500. Every state in the Southern Baptist Convention has had some part in contributing toward the construction of this building, but the pastor states that Mississippi Baptists gave more than all the other states combined, and that the churches in Jackson led in all contributions from every source. Mr. J. M. Hartfield, Chairman of the Deacons of the First Baptist Church at Jackson, led his church to give \$2,500.00 to this building, to be paid \$500.00 per year. Mr. I. C. Garber, of the Second Baptist Church at Jackson, also made a nice contribution toward the construction of this building.

During my few weeks' stay in New Orleans I have visited and taken some part in the services at five different Baptist churches of the city. I have enjoyed very much meeting the people, and have noted especially the great number of church leaders who have come from Mississippi. I shall be made to feel that I am still working for Mississippi Baptists while I labor here in helping to make the Baptist Bible Institute our greatest South-wide institution. I shall always remember with the deepest feeling of love and gratitude the fine spirit of co-operation which I received from the pastors and workers in Mississippi. As you pray for the work, remember the Baptist Bible Institute.

Twenty-seven were added to the church at Crenshaw as a result of the meeting in which Pastor I. P. Trotter was assisted by Dr. W. E. Farr and the Ackerman Quartet of singers.

THE PASTORS AND TWO MOMENTOUS CHANCES

By L. R. Scarborough

The pastors will hold most of the revival meetings this summer and the pastors will attend in the largest numbers the associational meetings; and these constitute the two occasions on which we will have our best chance to reach our people with our two great programs. Most of our great mass of unreached Baptists will attend the Baptist revivals of this summer. Many of them know but little about the 75 Million Campaign and the 1925 program. The cause can be greatly advanced, if the pastors aided by their helping evangelists, will adopt the following simple method of reaching the great unreached mass of our people at these meetings.

1. At some well attended morning service let the pastor thoroughly set out the causes involved in finishing the 75 Million Campaign and our plans for the 1925 program. Then let the visiting evangelist re-enforce the pastor's words in this matter. We will thus reach the morning congregations.

2. Do the same thing in one of the night services, probably best Sunday night after the meeting has gotten in an evangelistic swing. It won't take a whole service. It can all be done effectively in thirty minutes and if it is done in the compassionate and evangelistic spirit, it will greatly help.

3. If the pastor or evangelist will secure from the state secretaries tracts giving information about the campaigns and program and largely and liberally distribute these tracts at the morning services and evening services of the evangelistic meeting, and if the pastor will urge the people to read these tracts, take them home with them and read them to their children, it will carry inspiring information further than most any other way.

4. If we will at some time during the evangelistic meeting when a good crowd is present conduct a brief round-table discussion about the double program—finishing the 75 Million Campaign and taking up the 1925 program—this will be greatly helpful. Ask and answer questions. These summer meetings ought to be used greatly to the inspiration and information of our people on these great vital matters. It will help to create the conquering morale to win.

The Associational Meetings

Soon the associational period will open. Nearly a thousand associational meetings will be held between July and November. It is hoped that the pastors and others will unite in urging the people in great numbers to attend these meetings. It is greatly desired by all the denominational forces that these associational meetings shall be capitalized to the furtherance of the double program. The two general directors are joining the state secretaries in some suggestions as to the campaign program in these associations. At least two or three hours of the best session ought to be set apart for the discussion of the two programs and a strong speaker, who is well informed and is capable of creating inspiration, should speak on each of these programs; and at this time a round-table discussion should be conducted and complete information concerning these two great matters should be given widely to the people. It is greatly desired that the associational leaders will organize the forces in all the churches at these associational meetings for the fall campaign, the finishing of the 75 Million Campaign and the taking of the every-member canvass for the 1925 pledges, November 30 to December 7. The associational meeting will be the best time to affect that organization, if it has not already been done in a called session of the association before that time. Certainly the associational meeting can be used to greatly strengthen the organization, if it has already been set up. Plans should be laid to make the canvass for cash and pledges in all the pastorless and backward churches.

These two occasions—the summer evangelistic meetings and the associational meetings—consti-

tute our greatest opportunities to reach the masses of our people. Inspiring information should be given out to all the people at all these meetings, and if these steps are taken it will put Southern Baptists far up the road for a complete triumph this fall.

In the line of these two suggestions Baptist destiny lies and the issue is largely in the hands of the pastors.

ONLY A SMOKE SCREEN

We are forward to believe that our people for the most part are too intelligent to be deceived by the false issue that has been raised in the political world concerning "religious liberty". In both of the national parties this question has been raised. The false issue has been raised to keep out of sight the real issue. At the national Republican convention at Cleveland it was called a "religious" question. At the national Democratic convention in New York City, now in session, it is called a "religious" question. The political press everywhere is calling it a "religious" question. But it is, in fact, not a religious but a political question. All the furor about religious intolerance, and interference with religious liberty, is only a smoke screen, a subterfuge. There is no interference with any one's religious freedom. The real issue is not interference with the religion of the papal empire. The religion of the Roman Catholic is not threatened or objected to. It is the Roman Catholic church in politics that has inspired the movement against this foreign hierarchy. It is this fact that has inspired the prejudice and opposition of the non-Catholic citizens of our country.

We hold no brief for the Ku Klux Klan. We are not a member of the organization. We do not believe in some of its methods. We do not believe in any secret, oath-bound organization taking into its hands the execution of the law. We are, however, in the fullest sympathy with its alleged purpose to defend our American government against the encroachments of a foreign power. Its methods may be utterly bad but this purpose is eminently worthy. The encroachments of papal Rome is responsible for the existence of the Klan. The Klan's way may not be the best way to combat Roman Catholicism and turn back the tides of its power, but certain it is that there is needed some kind of a nationwide organization, alive to the purposes and program of the papal power.

It is not the religion of the Roman Catholic to which anyone objects. It is the interference in matters of our government, inspired by, and dictated from, the Vatican that stirs the resentment and patriotism of non-Catholics. The Roman Catholic hierarchy is not, in fact, a religious but a political system; it is not a church but an empire. The pope claims, and his adherents claim for him, infallibility. According to this claim, when he speaks ex cathedra his voice is the voice of God. From his official deliverances there is no appeal. His voice and his power are supreme over the whole world. In addition to the claim of infallibility is the claim of temporal power. He is not only supreme in the matter of religion, but in the matter of civil government. According to its claim the Vatican is, by divine right, the world's throne room, and all the governments of the earth are by divine intention subjects of Vatican power. According to the system the pope is lord over the governments of the earth, the supreme ruler and dictator in religion, and the lord of every man's conscience.

In the Roman hierarchy we have a pagan-papal system, with a foreign potentate as its head, claiming and exercising ecclesiastical tyranny over all men, over their consciences, over their conduct, over creeds and over all political governments. Every loyal Catholic living under the Stars and Stripes owes first allegiance to the pope of Rome and not to the flag of this country. Just that is what the claim of infallibility and temporal power mean. We here raise the question as to whether a man owing supreme allegiance to a foreign power should be allowed to exercise the privileges of citizenship in this coun-

try. Roman Catholics are the last people in the world to raise the question of "religious liberty".

The freedom about which the advocates of the papal system are howling is the freedom of that system to function without any limitations—the freedom to bring every government, every man, his religion and conscience under its control. The pages of its history are blotted over with the blood of those it has put to death because of their refusal to accept the Catholic faith. Judging from the history of the papal institution, it would today if it had the power, burn down every non-Catholic place of worship, and burn at the stake every non-Catholic minister. At bottom and in essence the terrific struggle in the platform committee, and then in the convention itself, in New York a few days ago, was a struggle between Americanism and anti-Americanism.

For years there has been flowing into our country from Southern Europe a stream of immigrants. For the most part these thousands and millions have not only been the lower classes socially, but in religion they have been Catholic. The Catholic population of our country has been tremendously increased by the coming of these hordes of aliens. And these multitudes of aliens have settled, for the most part, in our great cities, with the result that now practically every great American city is under the rule and domination of Roman Catholicism. New York City, Boston, Baltimore, Norfolk, Mobile, New Orleans, El Paso, Galveston, San Antonio, San Francisco, Seattle, Chicago, Cincinnati and Cleveland—all of these cities are practically under Roman Catholic control. Even Kansas City, the most American of all of our big cities, has been for several years under such control in its government.

We are saying all of these things with the greatest deliberation and the deepest concern. We are not sounding any false alarm. Beyond all question, it is the deep laid plan of the Roman hierarchy to get control of this government. The fear is that the great masses of our people who are patriotic, who believe in America and Americanism, are not going to wake up to the real situation until the papal power will have gotten such a strangle hold that it will be very difficult, if not impossible, to break it.

Let no one be deceived by the cry of "Religious Liberty" being raised in the political camps. This cry is only a smoke screen to conceal the real issue.—Word and Way.

KINDNESS COUNTS

I desire to relate an incident of my early ministry. It may be interesting and helpful to some. I had just accepted charge of three churches in connection with one of which the incident occurred.

A deacon of the church informed me that there lived in the community a woman who was rarely absent from the church services, and always took a seat in the rear of the building, that she delighted to throw stones, hickory nuts, etc., mingled with cuss words, at the preacher in the pulpit, if he said anything displeasing to her. I heard this before my first appearance there. I feared her much. I was but a boy. I thought and prayed over the matter much, reaching the conclusion: that I would treat her kindly, as if she was worthy of consideration.

The first morning she came in a canter. She seemed proud of her horse and the horse of her. I met her at the horse block, with one to introduce me to her, and accompanied her to the house. I met her every worship day and escorted her to the house. Our association was pleasant until the 5th Sunday in July. A visiting preacher filled the pulpit, closing with an earnest exhortation to sinners, in which something was said that didn't please her, whereupon she arose to a half standing posture, and in a semi-audible tone indicated her disapproval. I was sitting confronting her and well understood what she said. Something moved me to reprove her, but if must have been the spirit. When the congregation was dismissed, she left in great haste, and I supposed (would you not have felt so?) that at the first

st people in the religious liberty" advocates of the freedom of that limitations—the ent, every man, its control. The over with the because of their faith. Judging titution; it would down every non-urn at the stake t bottom and in e platform com-on itself, in New struggle between sm.

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good opportunity, after time to well prepare for me, she would according to her rule, give me a fearful cursing. About three weeks after, I was helping in a meeting some three miles from her home. On Tuesday morning she and her mother drove up (services had begun). They came in and she came to the front (the amen corner) and seated herself. I felt very ill at ease, and my preaching was purely mechanical. I turned the services over to the pastor who was a great altar worker. In a few minutes he had some thirty at the anxious bench. Among them Miss ———. I was really alarmed, when the pastor reached her he turned to me and said, "Miss ——— desires to talk with you". I replied, "I don't wish to talk with her." I thought she would do all the talking and it would be loud and rough. He insisted. I agreed to talk with her at noon recess. When she finished her dinner, I approached her to repair to the house, which she readily consented to do. When seated I asked her what it was she desired to talk with me about. "O", she said, "I am the worst woman in the world." "Perhaps not", I replied. "You don't know me. My mother don't know me. I am the meanest woman in the world." My reply: "I am glad you feel so. I desire to say I represent the greatest Saviour—amply able to save the lowest and most depraved." And in this strain I continued for a while. There was no emotion about her. She was calm.

About two days later she professed Jesus. Shortly afterwards I went to another state, returning after some years, and took work in the same section. I inquired diligently about Miss ———, to get no response except that she married and went to Texas.

A few years ago, while on a visit to another state, I met an old man, whom in our conversation I found to be the man who married her. I said to him, "You are the man I have been looking for. Your wife professed Jesus under my preaching and I very much desire to know how she has done." He answered: "If I do say it myself, she was the purest Christian character I ever saw, and one of the most active church workers." I need not tell you what my experience was.

—Old Iota P.

AN ALTERNATIVE FOR A LOST OR DECAYING RELIGIOUS FAITH

The Foreign Mission Board, Southern Baptist Convention, Richmond, Virginia, U. S. A., offers a prize of ONE THOUSAND DOLLARS (\$1,000) for the best manuscript on evangelical Christianity, "An Alternative for a Lost or Decaying Religious Faith".

It is well known to students of missions and religions that multitudes of intelligent men and women who once held the faith of Roman Catholicism, Greek Orthodoxy, Mohammedanism, Buddhism, etc., no longer believe in these forms of religion, or have become aware that their faith is gradually decaying. Many of these have confounded the whole religious question with that form of religion in which they were brought up and which is the dominant expression of religion in the society about them. They have intellectually outgrown the faith of their childhood, but have not found an alternative to take its place. They are also conscious of unsatisfied religious natures and of unattained moral ideals. They realize, too, the need of "a power not our own which makes for righteousness". Most of them have a feeling that religious truth in a form satisfying to their intelligence and a religious faith which is capable of satisfying their hearts and meeting their needs, must exist somewhere. Moreover, these intelligent observers see more or less plainly that there is a need for a vital religious faith to reinforce personal and public morals in the society with which they are familiar, even in the religious circles of their acquaintance. Reflection leads these thoughtful men and women to the sound conclusion that this help must be obtained through religion or it will be missed altogether. They know that, whereas the formal religions which they have outgrown

are inadequate, inefficient, and unadaptable, that no religion is an irrational alternative. Most of them are intelligent enough to see that while religion as they have known it cannot satisfy the soul nor transform society, the foundations of society, business, commerce, national and international politics would utterly crumble without that morality which religion is the chief support. Morality charged with the religious dynamic alone will invigorate and transform debilitated and jaded humanity and make that humanity the conservator of the high interest of society and the world. If a religious faith is not found which can meet the world's moral need, then moral doom is certain for men, society and nations.

Do you believe that there is a religious faith which can meet these needs and bring satisfaction, peace and strength to these souls now adrift on a sea of doubt and scepticism? Do you believe that evangelical Christianity will prove itself to all who will try it? Can you write a book which can convincingly and appealingly present this faith as an alternative to these imperiled voyagers? If you can write such a book, there are wonderful possibilities in the writing and the use of it. We have been told in Italy that there are 8,000 priests and monks in that land who coming out of the experiences of the Great War, abandoned the Roman Catholic faith, and declared that they would never again put on the gown, a symbol of loyalty to the pope. A religious census of the Imperial University at Tokyo, taken a few years ago, revealed that in the student body of that single Japanese institution there were three thousand who had lost faith in Buddhism and Shintoism, and who enrolled themselves as agnostics. What a need and opportunity these students offer to men and women who have the right message and the mental and spiritual attitude which qualifies them to present that message to these "citizens of the republic of letters" who are to be influential members and strong factors in the life of the nations!

The Foreign Mission Board offers a THOUSAND DOLLARS (\$1,000) for a manuscript of from forty thousand to sixty thousand words which shall be considered by a competent committee as the best of those submitted and the most suitable to convince and persuade men and women of a lost faith in all lands to accept evangelical Christianity and to test it as a remedy for their needs and the needs which they have discovered in their fellowmen. The prize is not a big one, but it is attached to an opportunity for a large Christian service which ought to elicit the finest Christian talent. Moreover it is proposed that no one except the author of the accepted manuscript shall receive financial benefit from this book. The Foreign Mission Board will seek to make arrangements by which any missionary or religious agency in America or in any land may use or publish the book in any language and in any quantity on the one condition that no individual profit shall accrue from such use of it. The prize money is provided in free will offerings by individual evangelical Christians who have found in their religious faith that help which they covet for all their fellowmen. These Christian men and women make it possible for this Board to offer this prize without drawing on its missionary treasury.

Suggestions for Competitors

1. The book is for men and women in all lands and of all previous religious faiths; the writer will need to have a good understanding of the religions of the world, present day world conditions and movements of religious thought; and especially will the successful writer need to be possessed by a very genuine and universal human sympathy.

2. A deep and confident evangelical Christian experience, a vigorous and seasoned conviction of the truth, a sound and balanced evangelical faith, and unhesitating confidence in the power of that faith in the lives of those who accept it are essential; but the work must be persuasive rather than pugnacious; evangelistic in spirit and purpose rather than controversial. The end sought

is genuine evangelical Christian conversion, rather than polemical conquest.

3. Manuscripts should contain not less than forty thousand nor more than sixty thousand words.

4. Three copies of the manuscript must be submitted for the convenience of the committee which is to examine them.

5. All manuscripts must be in the hands of the Foreign Mission Board of the Southern Baptist Convention, Richmond, Virginia, U. S. A., not later than May 1, 1925.

6. The prize manuscript will be chosen by the judges on the basis of its adaptation to the purposes set forth in this offer, all aspects being considered, including grasp of subject, use of material, quality and expression of thought, sound views of Christian truth, spiritual insight, convincing and persuading power, etc.

7. The judges who will pass upon these manuscripts will be selected and approved by the Foreign Mission Board, and shall be five (5) in number. The decision will be determined by the majority opinion of this committee on the manuscripts and will be final. The submission of a manuscript commits its author to these terms. The names of the committee will be announced at the proper time.

8. The award will be made as soon as possible after the date named when all manuscripts must be in hand.

9. The winning manuscript becomes the property of the Foreign Mission Board with complete and exclusive rights thereto, including copyright privileges, of translation and circulation in any manner in any land by any arrangement said Board may choose.

10. The Foreign Mission Board of the Southern Baptist Convention may buy any manuscript not winning the prize if it shall so desire at a price to be agreed upon by the Board and the author. The Board is under no obligation to purchase any manuscript nor the author under binding obligation to sell to the Board.

11. The offer is open to any man or woman who wishes to compete for the prize.

12. Authors should give titles to their manuscript, but the Foreign Mission Board reserves the right to assign to the manuscript which is chosen that title which approves itself to the judgment of the Board.

13. Manuscripts must be submitted anonymously, a letter to the Corresponding Secretary of the Foreign Mission Board accompanying the manuscript. The Secretary will then place on the manuscript and the accompanying letter identifying numbers or marks, and these letters will be filed in a lockbox until the decision of the judges is rendered. —J. F. Love, Cor. Sec'y, Richmond, Virginia, U. S. A.

You are hearing a good deal these days about religious tolerance from people who know nothing of it in their hearts. A Baptist is no advocate of tolerance. That is far too narrow for him. He is an advocate of full religious freedom; freedom to believe anything he wants to believe or is persuaded to believe. And then freedom to express it, to preach it, to teach it to others, without let or hindrance, without the words narrow being thrown into his face by people who are so narrow that they can see through a pinhole with both eyes at once. Religious freedom is liberty to think, to believe, and to speak, to follow your conscience without hindrance. There is nobody in the world who believes it like a genuine Baptist. Apropos of these remarks the daily papers of last week carried the report of a funeral in New York of a Jewish who had become a Catholic. Because of religious hatred it is said that "The police were there on foot, on horse, on motorcycles and in machines, stationed at all points about the block in which she died and about the Catholic church where requiem mass was sung over her body." You heard in the crowd maledictions and blessings in Yiddish and English. Agitators stirred up the Jews and they stormed the house. Curses and jeers were heard as the hearse went by.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

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 MRS. F. M. DOUGHTY, *2nd Vice-President*, Shaw
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Suggested Program for Associational W. M. U. Meeting

(Calls are coming in for a suggested program for the associational meetings. We are always so glad to get these calls; we are thankful for the interest thus displayed. There are always special matters of State wide interest that we feel should be discussed at the associational meeting. These things we try to embody in the suggested program. Of course there will be local interests that must not be overlooked; but our wise Superintendents will know how to work them into her program. The material here suggested will be sufficient for a full day's work. The Superintendent will arrange as she sees fit.—M. M. Lackey.)

Opening Prayer.

The Woman's Hymn.

Devotional: Our Alabaster Box. Scripture: John 12:1-9.

(Let the Leader have an Alabaster box at hand. In addition to above Scripture, use passages given on box. Write M. M. Lackey for boxes.)

Superintendent's Message.

Roll Call of Societies. Two minute response from each society. Subject, "O Zion Haste". Tell what each society is doing to hasten the Coming.

Message in Song: "O Zion Haste".

Prayer.

Reports and discussions on:

Personal Service;

Stewardship;

Mission Study.

Literature: Baptist Record; Home and Foreign Fields; Royal Service; World Comrades; Leaflets.

(Each of the above might be assigned different speakers.)

An Hour With and For Our Young People.

An Experience Meeting: "What the Campaign Has Meant to Me".

Closing Prayer.

A Lesson in Growth

(The Second District has employed Miss Georgia Fancher as Field Worker and Young People's Counsellor. They pay her a salary, which they secure from the several associations. Her first work was done in Delta Association. The following letter from the Superintendent tells what the Work has meant; and the report appended speaks for itself. This Lesson in Growth is given here, with the hope and prayer that other Districts may see the wisdom of having a special worker.)

My dear Miss Lackey:

Enclosed you will find a partial report of Miss Fancher's work for June. I stress partial, for only God could report her work and its influence. This was done in Delta Association. It is the first work of this kind ever undertaken by our association,—even though we planned it last Fall and have talked about it and have written of it from time to time, people were not ready for it. Sickness, visiting, company, summer schools, etc., were hindrances; but the greatest hindrance was the lack of knowledge,—knowing what they would get if they went themselves and sent their children to hear; and to co-operate with the worker; and what they would miss if they failed to do so.

We had the few faithful ones in every church. We got Miss Fancher before a crowd every opportunity. She talked in two zone meetings; made two talks to a 4th of July Sunday School picnic out in a neighborhood where we have a church not quite two years old. Got her before a good crowd in Friendship Church, where they have a Sunday School in the afternoon, it being in the country. We have not been able to get her in every church yet, but we hope to. She's safe to lead our people and the least trouble in the home of any one I ever took care of. I did not try to entertain her. She does not want or need that. She has the heart to want to do and the knowledge and wisdom to know how to do. I trust not only the W. M. U.'s of this District will write Mrs. Doughty for her but that churches who have no woman's work will send for her to go to them. She will surely do them good. She goes to work for the District August 1st. All of our churches who have had her speak in the highest terms of her work with them. She has our young people on her heart and mind. They love her almost at sight and would listen to her for hours.

May God bless all her efforts and help our churches to co-operate with her.

With best love to you all,

—Mrs. J. A. Lee, Superintendent,
Delta Association.

Lauderdale County W. M. U. Rally

The quarterly zone rally of Lauderdale County W. M. U. was held on July 10th with Salem Church as hostess.

The morning devotionals were led by Salem W. M. S. Mrs. Ford gave the welcome address, which was responded to by Mrs. Wilder of Meridian.

Splendid reports were heard from the societies. Fine reports were also given by Mrs. Hamilton on "Stewardship" and Mrs. W. E. Pigford on "Mission Study".

Good music on saxophone and violin by Will Etta and Clark Miller accompanied by Mrs. Wilder, all of Meridian, was a special feature of the day. Solos, "The Garden of Prayer" by Mrs. Raymond of Arkansas, and "My Task" by Mrs. Brewster of Yantley, Ala., were much enjoyed, besides other numbers.

Miss McLelland gave a delightful report of the State Convention held in her own home town of Winona. Mrs. E. R. Simmons in her clear and impressive way gave a wonderful report of the Southern Baptist Convention held in Atlanta. The meeting adjourned for the noon hour, at which time a delicious luncheon was served picnic style.

Miss McLelland conducted the afternoon devotionals, using the Love chapter as her topic. The main feature of the afternoon session was an inspiring talk on "What Are You Worth?" by Miss Minnie Parker. In her charming but sincere manner she brought to the hearts of her hearers a message of lasting impression.

A rising vote of thanks was tendered the visitors and speakers for their part in making the day a success. Adjourned by singing, "Blest Be the Tie".

—Mrs. J. M. Shamburger,
Zone Secretary.

A glance at the back page of August Royal Service shows that Mississippi sent in only 500 subscriptions to that Magazine during the first quarter. Beloved, we must do far better than that if we meet our quota of 4,270 this year. Let each society President, each circle leader constitute herself a Committee of One to look after this matter during this quarter—and let's try to get this quota behind us. The Magazine grows better with each issue.

Report blanks along with important letters have been sent to each Organization in the state. Your Young People's Leader as well as your Secretary urge that these letters be read to the entire organization; and that these report blanks be returned to us by July 30.

(Continued from last week)

Frank Higgins—Trail Blazer (Whistle).....50c and 75c
 Love Stories of Great Missionaries (Brain).....75c
 Judson the Pioneer (Hull).....60c and \$1.00
 Livingstone the Pathfinder (Mathews).....75c and \$1.00
 Uganda's White Man of Work (Fahs).....50c and 75c
 Young People's Life of John G. Paton (Paton).....\$1.00
 King's Own (Lawrence).....40c and 60c
 A Noble Army (Hubbard).....40c and 60c

Books for Sunbeams

The Book of a Chinese Baby (Entwistle).....50c
 Children of China Post-Card Painting Book (Elsie A. Wood).....60c
 Friendship Center in China (Stooker and Hill, For Leaders).....50c
 Chinese Home Cut Out.....50c
 The Missionary Hero Series for Young People (David Livingstone, Robert Moffat, James Chalmers, William Carey, John Williams).....Each 60c
 Stay-at-Home Journeys (Agnes Osborne).....40c and 60c
 Jack and Janet in the Philippines (Norma Thomas).....80c
 Friends of Ours (Elizabeth Colson).....75c
 Livingstone Hero Stories (Susan Men-denhall).....15c
 Next Door Neighbors (Applegarth).....\$1.25
 The King's Own (Una Roberts Lawrence).....40c and 60c
 Going Somewhere (Amy Compere).....50c
 Suggestions to Leaders for Use with Going Somewhere.....15c
 Primary Mission Stories.....\$1.75
 Use of Projects in Religious Education (Leaders).....\$1.00
 Picture Stories series (Includes Japan, China, Africa, Near East, Homes Around the World, Playing Together).....Each 50c
 Picture Sheet Series (Includes Japan, China's Boys and Girls, Boys and Girls of Bible Lands, Child Life of World, Missionary at Work, How We Travel).....Each 25c
 Heroes of Modern Missions (Chipman).....25c
 Mission Children: Their Teachers and Friends (Griggs).....25c
 Mr. Friend O'Man (Stocking).....40c and 60c
 Children of Mission Lands (Griggs).....25c

B. Y. P. U. Department

"We Study That We May Serve"
Auber J. Wilds, Field Secretary

Honor Roll for Second Quarter
Below are the unions that up to the writing of this article have reported A-1 for the second quarter's work. There are other unions that will report but whose report will be too late for the Honor Roll.

Senior Unions: Keith, First Jackson; Griffith Memorial, Jackson; Oak Grove, Clarke County; Beaumont.

Intermediate Unions: Norfield; Prentiss; Baldwin; Baptist Orphanage; Tupelo.

Junior Unions: Oxford; Norfield; Brookhaven; Moorhead; Durant; Silver Springs, Pike County; Davis Memorial, Jackson.

Unions 100%:
100% in Daily Bible Reading: Moorhead Juniors; Davis Memorial Juniors, Jackson; Norfield Intermediates; Beaumont Seniors; Flora Juniors; Brookhaven Intermediates.
100% in Memory Work: Davis Memorial, Jackson.

100% in Giving: Beaumont Seniors; Raleigh Intermediates; D'Lo Seniors; First Jackson Juniors; First Vicksburg Juniors; Columbia Seniors; Sardis Juniors; Magnolia Intermediates; Moorhead Juniors; Davis Memorial Juniors; Eudora Juniors; Baldwin Intermediates; Kingston Laurel Seniors; Rocky Mount, Greene County; Wiggins Adult; Tupelo Juniors; McCool Seniors.

The point "Giving" in the B. Y. P. U. does not mean giving to the B. Y. P. U., but does mean "Giving to the church" for local expenses of the church and to the 75 Million Campaign.

Biloxi

On The Coast, In The Breeze

As this article is being written, the State Secretary is sitting in the Biloxi Baptist Church with a stiff breeze right off the gulf fanning his cheek, and he is thinking of the host of Baptists, young and old that are making plans to spend the first eight days of August at the Assembly. You will have the time of your life, there is hardly a minute but what there is a good stiff breeze, and the assembly will be held in the buildings of The Gulf Coast Military Academy right on the beach, between the two best towns on the coast from New Orleans to Mobile. Four miles from Gulfport and six miles from Biloxi. One week from the time you read this you will be on your way. This is the last issue of the Record before the assembly. Once more we tell you the plans which include rates. One dollar will be asked from each one as an enrollment or registration fee. \$1.75 a day will be asked from each one for room and board. It will not be hotel style, but more on the order of a camp but with beds in the buildings and meals in the dining room and good eats are guaranteed. You are asked to bring your towels,

bed linen, soap and other toilet articles, these will not be furnished you. Read the program again and see what a spiritual feast as well as fun and recreation is promised. Quit your job for a week and come. Biloxi invites you, Gulfport invites you and the entire coast invites you, the first meal will be served Friday evening (supper) August 1st. The first meeting will be Friday evening, August 1st. Let's start it off with a 100% attendance.

Senior Union First Church Jackson Divides

The "Keith" or better known as the "Pacemaker" Union of First Church, Jackson, has grown so large in its membership that it has seemed best to divide into two unions, so a short time ago the Keith union dissolved and two senior unions were born in its place. The names of the new unions are "Sparkler" and "Gleaner". Mr. Graden Ward was made president of the Sparkler Union with Miss Lillie Daniels elected Secretary; Mr. A. C. Gaskin is president of the Gleaner Union with Mr. Victor Watts elected Secretary. A paragraph from a letter from Mr. Gaskin, who was president of the old Keith Union, is, "The Unions met in separate units last Sunday and both had fine programs and the spirit shown was such that all of us are very much encouraged at the outlook. We expect to have two A-1 Unions at the end of the quarter, and by fall we are going to try to have two B. Y. P. U.'s as large as the old 'Keith' union. It is going to take hard work, but we can do it."

A New Pastor on the Job

The East Moss Point and the Escatawpa churches have secured the services of Brother H. L. Gaston, who comes to us from Alabama. Brother Gaston even before coming to the field wrote the State B. Y. P. U. Secretary telling him of B. Y. P. U. plans that he hoped to carry out and pledging his support in the work. True to his purpose he has come with his sleeves rolled up and already has organized a splendid B. Y. P. U. at Escatawpa and writes that he has never before seen such splendid prospects for a first class B. Y. P. U. He is planning to give the study course right away to these and also to the East Moss Point young people.

915 915 915 915
That's how many B. Y. P. U.'s we have now in Mississippi—915, and three and a half months in which to get the other 85.

Will we get 'em?
Well I guess,
Hear us, hear us,
YES YES YES.

The SUNDAY SCHOOL BOARD'S



WEEKLY MESSAGE

YOU'LL PRONOUNCE THEM

A "Timely Group of Three" and You'll recommend them most enthusiastically to your friends

The Plan of Salvation . Austin Crouch . \$.60

"Full of practical and helpful thoughts and suggestions concerning the biggest thing in life."—Baptist Advance.

"A very simple straight-forward statement on the plan of salvation. Shows Christians how to win souls."—Baptist New Mexican.

"Unusually useful for a preacher in preparing evangelistic sermons, a soul-winner wishing to become more efficient, a church member who is not a soul-winner, or a lost soul himself."—J. L. Baggett.

The Successful Sunday School At Work . C. S. Leavell . \$2.00

"The cream of a lifetime study of Sunday-school problems. A book of great value."—Biblical Recorder.

"A rare gem of inspiration, information and helpful suggestions. Gives all workers a wider view of their task and a stronger determination to accomplish it."—S. S. Russell, New Mexico.

"Deals with real vital problems. The chapter—The Glory of the Accomplished Ideal—is worth many times the price of the book."—Maryland Baptist Church Life.

Sermons On Books of the Bible . W. W. Hamilton . \$1.75

"In no sense critical studies on respective books, but sermons on the central themes of books. The subject of Genesis is 'God's Desire for a Family' of Exodus, 'The Progress of the Family' of Leviticus, 'The Father's Ideals for the Family' of Numbers, 'The Family at School in the Wilderness' and so on. In this task the author is engaged in a work which challenges his sympathetic interest and enlists his full powers; he is at his best."—Monthly Book Talk.

"A volume unique and refreshing. Unique in that the whole unfolding history of God's people through Old Testament times is presented. Refreshing in that this history is interpreted in a way to shed light on the problems of our day. 'Fresh,' 'fascinating,' these are words that will not down as one follows the pages of this unique and refreshing volume."—P. E. Burroughs.

Get These Books from your State Book Store

BAPTIST SUNDAY SCHOOL BOARD
PUBLISHERS
NASHVILLE
TENNESSEE

SUNDAY SCHOOL WORKERS

On May 1st Brother J. E. Sweany, who has been with the Sunday School Department of the Mississippi Baptist Convention Board, resigned. We regretted exceedingly to give him up. We have never had a more tireless and efficient worker than he has been.

Mr. E. C. Williams has been elected as Assistant Sunday School Secretary in Mr. Sweany's stead. Mr. Wyatt F. Hunter has been elected as Rural Field Worker for North Mississippi and Mr. Howard E. Spell has been elected as Rural Field Worker for South Mississippi. These three men are all Mississippi College graduates and we count ourselves most fortunate in having connected with the Sunday School Department of the Mississippi Baptist Convention Board as Assistant Secretary and Rural Workers, these most excellent men. We feel sure that each one of them will receive a hearty welcome to any church in our state and that they will render most valuable service wherever they go. It gives me great pleasure to introduce them to Mississippi Baptists.

—J. E. Byrd.

CLARKE COLLEGE

Laying of brick on the new administration building for Clarke College

began this morning, the foundation having been completed, and the work will be pushed to have it ready for the opening of the session this fall. A halftone likeness of the proposed new building appears in today's paper.

Announcement of the excellent faculty for the ensuing session is made by the board of trustees:

Rev. H. T. McLaurin, president, Bible; M. C. McDaniel, vice-president, Modern Languages and Philosophy; T. J. Farr, English and Education; H. A. Miley, Science and Mathematics; J. F. Stuart, History and Athletics; Miss Virginia Hines, Latin and English; Dr. R. A. Venable, Bible; Mrs. L. D. Sanders, Dean of Women; Miss May Rogers, Piano and Voice; Mrs. Jefferson Kent, Expression; Mrs. H. T. McLaurin, Lady Principal; Mrs. Portland Griffin, Dining Hall Matron; Miss Addie Belle Crocker, Librarian; J. D. Dumas, Secretary to President.

The faculty is by far the strongest in the history of the institution. Each member is a specialist in his or her work.—Newton Record.

Rev. John Broadus, who has been in Mississippi College for some years, is moving this week to near West, Miss. He has been employed to teach the New Hope Consolidated School and will also preach to County Line and other nearby churches.

SUNDAY SCHOOL LESSON

Sunday, August 3rd

Calling of His First Disciples

Scriptural Lesson—John 1:35-51.

Golden Text—"And Jesus said unto him follow me". John 1:43.

Introduction: Our lesson gives an account of the calling of his first disciples. The study of the beginning of any great movement is important. Where did this great Personality, Jesus of Nazareth, begin his world wide movement, and who were the first men to join him, and what were the circumstances of their enlistment to be his followers, and also what was his method of gaining these followers? Was it the attraction of his Personality, or the nature of his creed which drew them to him? These questions will find their answer as we follow the history of our Lord's ministry, contained in our future studies for the ensuing months.

1. The background of our Lord's public ministry was the preaching and baptism of John the Baptist. The burden of his message was the "Coming One". The Jewish people were standing upon the tiptoe of expectancy of the coming Messiah. The appearance of John the Baptist, preaching the speedy coming of the One, the latchet of whose shoes he was not fit to bear, had assembled the people far and near upon the banks of the Jordan. They believed his message, repented and were baptized, and were in waiting for the One who would baptize in the Holy Spirit. From among those who were responsive to the preaching of John came the first disciples of Jesus. On his return to the Jordan, after his temptation, he was definitely pointed out by John as the "lamb of God, who beareth away the sin of the world". The lamb referred to doubtless was not the Paschal lamb, but the lamb spoken of so graphically in the fifty-third chapter of Isaiah, who was brought as a lamb to the slaughter.

2. The primary call of the first two disciples. (Vers. 35-39.) These two young men were brought to Christ through the efforts of a preacher. Just a simple message, "Behold the lamb of God", was enough. They understood its importance, and the purpose of the preacher. It was an invitation to follow one who was greater than himself. These two followed after Jesus, doubtless to know more of him. Jesus seeing them inquired, "What seek ye?" Their answer is expressive of their desire for an interview, "Rabbi, Teacher, where are you staying". The words of John prompted them to this inquiry. They saw in Jesus a teacher who could expand their knowledge and lead them into a larger conception of the Messianic blessings. Jesus would not postpone the interview which they sought, "Come and see", was his answer. An invitation to join him at once. This they did on the spot, and spent the remainder of the day with him. The questions they asked, the answers he gave, and the scope of instruction in these few hours cannot be known. The result shows that this interview with Jesus forever settled the question of his Messiahship. His accessibility and

his illuminating words of wisdom and his commanding personality are ample to satisfy every honest inquirer. Andrew and John have the distinction of being the first two disciples Jesus ever had. Andrew's name is given, John's is implied. His becoming modesty in regarding this never forgotten incident in his life, restrains John's telling us that the other disciple was John himself.

3. The third disciple, Simon Bar-Jona, son of John, was won through the efforts of Andrew, his brother. (Vers. 40-42.) John and Andrew return from Jesus at the close of the day with a firm faith in his Messiahship, and the abiding purpose to bring others into a saving knowledge of him. They need no official equipment but went forth impelled by the flaming love of their own hearts to bear witness to Christ and for Christ. His effort meets with a ready response. Simon was no doubt a disciple of John the Baptist and held himself in readiness to welcome the Messiah at his coming. Fixing his gaze upon Simon, and greets as son of Jona, or John and forecasting his future character and position among the inner circle of disciples, said, "Thou shalt be called Cephas, or Peter", meaning a mass of rock or stone. The impulsive son of Jona shall be wrought into a character whose firmness shall be like a rock, a foundation rock. This prophecy and promise came to a full realization as shown in his confession at Caesarea Philippi (Matt. 16: 17-18). That John went in search of his brother James scarcely admits of doubt, but John is singularly reticent about himself and his brother James, but the inference is that he was quite as concerned for his brother as Andrew was for his. Jesus now has three, probably four disciples, two of them won through a divinely commissioned preacher, the other one (two) won by a recently converted layman. They preached by virtue of the discipleship and not because of some official obligation or commission.

4. The calling of Philip on the next day. (Vers. 43-44.) Jesus leaves the banks of the Jordan to go into Galilee. At the early stage of his journey he finds Philip, who was of the town of Bethsaida, the home town of Andrew and Peter. He probably was on his way home from the scene of the Baptist's ministry, when Jesus met him. The command of Jesus, "Follow me", met with a ready response. Philip did not question Jesus's right to command him, though it involved the change of the whole program of his life, and demanded personal attachment and obedience to the will of his newly found Master. How brief is the account of this crisis in the life of this young man, but it was of momentous consequence in the life of Philip. This personal experience and personal touch had settled forever in his heart that Jesus was truly, the Messiah of whom Moses in the Law and Prophets did write, Jesus of Nazareth. In the fullest confidence of this conviction he went forth in search of a young friend to bring him to Jesus as Andrew did Simon.

5. The calling of Nathaniel to discipleship. (Vers. 45-51), is given

more in detail and is instructive as it unfolds to a degree his character and state of mind when Philip finds him. When Philip finds Nathaniel, he deals with him as an earnest student of the Old Testament Scriptures. "We have found him of whom Moses, in the Law and the Prophets, did write, Jesus of Nazareth, the Son of Joseph". Nathaniel was a student of the Scriptures, but had his prejudices. He could scarcely see how so insignificant a village as Nazareth could be the birthplace of the promised Messiah. Nazareth was near his own home town, Cana of Galilee, and he had never heard of any good things coming out of that place. That an obscure town, without mention in the Old Testament, should be the home of Him whose matchless dignity was the crowning glory of Israel, did violence to his preconception and gave him pause. His surprise comes to expression, "Can any good be from Nazareth?" Philip does not argue the question but invites Nathaniel to "Come and see". Make an ocular test for himself. Not the town from which Jesus came was not important, but Jesus himself. The power of his personality, alone, could be decisive. Nathaniel was earnest and honest, in search of light, he would gladly wave his prejudices for the sake of truth. He came without guile, his integrity of heart before God and his rectitude toward men, Jesus discerned on Nathaniel's first approach and exclaimed, "Behold an Israelite in whom there is no guile". Jesus reads the characters of men, and passes judgment upon the sincerity of their purpose. He welcomes the honest inquirer after the truth and spurns the pretender. Nathaniel's conscience of the correctness of the Lord's estimate of his character sought to find the source of his knowledge of him with whom he had no previous acquaintance. "Whence knowest thou me?" An honest question in line with the purpose of his coming to see and test for himself whether the Nazarene, son of Joseph, was really the Messiah of Israel. Jesus always discloses himself to the honest inquirer in such a measure as to encourage the fullest inquiry of an honest heart. Jesus answered and said unto him, "Before Philip called thee when thou wast under the fig tree I saw thee". This answer satisfies Nathaniel of the supernatural knowledge of Jesus. The fig tree was known as affording a place of retirement, for reading, meditation and prayer. The answer discloses the piety of Nathaniel, his prayer life and devotion. The reply of Jesus was enough, the last doubt of Nathaniel was dispelled, he had come, and had seen, and was convinced. Under the mighty sense of an assured conviction, he exclaimed, "Rabbi, thou art the Son of God, the King of Israel". The Son of God, the King of Israel were a common designation of the Messiah in the Old Testament, and the current thought of the Jewish people, "Thou art the Son of God; fulfilling the ideal of sonship and actually realizing all that prophecy has uttered regarding the Son of God. "Thou art the ideal long expected King of Israel, in whom God's reign and Kingdom are realized on earth." (Marcus Dods.)

This language of Nathaniel must not be understood as assigning to Jesus a position in the Godhead. It was not metaphysical, but official. The higher conception, the larger truth came at a later date. Implicit faith believes what is revealed and holds itself in readiness to accept additional truth. Its posture is receptive. This confession leads Jesus to inquire the ground of Nathaniel's faith. "Because I said unto thee I saw thee under the fig tree, believest thou? Thou shalt see greater things than these." (Vers. 50.) The discovery that Jesus had fathomed the deepest recesses of his heart life and had read his most secret thoughts, and aspirations, was sufficient to convince Nathaniel of the Messiahship of Jesus, and inspire an unwavering faith in the matchless dignity of his personality and mission. Behind his confession was the impelling faith, the ground of which Jesus makes inquiry. The Lord does not require men to trust him without a reason. An earnest seeker never fails to find sufficient ground for his faith. Personal contact with the Lord dispels all doubt, and inspires a faith resting upon eternal verities.

No doubt Nathaniel in some way signified that his faith was based upon Jesus's supernatural knowledge of his innermost being. Then Jesus assures Nathaniel that the ground of his faith should be enlarged and his vision of the truth should be expanded. "Thou shalt see greater things than these. And he said unto him, Verily, verily I say unto you, ye shall see the heaven open, and the angels of God ascending and descending upon the Son of Man." (Ver. 51.) The double "verily" is used by John only, and always denotes an advance in the thought. Something more is now to be said than anything said up to that point in the discussion. Jesus does not say I say unto "thee", but unto "you", not "thou" shalt see, "ye" shall see. Nathaniel and the other disciples shall see. "The heaven open and the angels of God ascending and descending upon the Son of Man." "The Son of Man" is the term used by Jesus to his Messiahship. The imagery of the text is taken from Jacob's dream at Bethel. (Gen. 28:10.) The thought is that communication has been established between heaven and earth, Jesus, the Son of Man, is the medium of communication.

"What Jacob had dreamed was in Christ realized. The Son of Man, the Messiah or actual representative of God on earth brings God to man, and makes earth a Bethel, and the gate of heaven. A ladder reaching from the deepest abyss of an earth submerged in sin to the highest heaven of purity". Jesus tells Nathaniel and the rest shall see. The whole revelation of God in Jesus Christ awaited the inner circle of his disciples and reached its consummation in the resurrection and enthronement. This unfolding revelation was attested by those whom he called and qualified as witnesses.

Mother: "Is daddy asleep?"
Betty: "Yes, mother—all except his nose."—London Humorist.

THE GIFT OF LIFE IN WORLD MISSIONS

By L. R. Scarborough

The biggest problem in the world is the problem of saving the world and this is Gospel missions. It is the biggest problem because Jesus Christ gave Himself to live, to die, and to live again for its proper solution. It is the biggest problem in the world because it involves more, and that is the eternal destiny of the human race; and everything else of transcendent value is summed up in this.

The first step in the solution of this great problem is the gift of life. God so loved the world that he gave his only begotten Son" was God's first step toward man's redemption. He gave the best life and the most valuable personality which has lived in time or eternity.

The next step in the world's salvation is the gift of ourselves—man's personality—to the Lord Jesus Christ in personal faith.

And the third step is the gift of ourselves, our best life, to Him for world-wide service. The gift of self is the basis and bottom for any and all other giving. One of the most glorious facts of history is the constant stream of the gifts of life to the mission causes throughout the centuries. More than ten thousand glorious living monuments on the foreign fields, our sacrificial missionaries, testify to the glory of this fact. No gift is better than the gift of life; and when a fine, cultured, consecrated man or woman gives himself or herself to Christ's world program for service, he or she has made the highest gift within the bounds of life.

A Thrilling Tragedy

In view of these just stated solemn facts, it was indeed a denominational tragedy the other day when our Foreign Mission Board was compelled to refuse to accept for missionary service 95 consecrated, cultured, trained young lives. The Board had to say "No" to their applications for foreign mission service because of a tremendous deficit and the failure of the brotherhood to provide the necessary means. I do not criticize the Board for their refusal. The secretaries and the Board deeply desired to send every one who passed the tests; but their prayerful business judgment decided not to appoint any of them now, except those whose financial needs were provided for by individuals or churches. What a thrilling tragedy! Ninety-five fine lives on the altar for God's service, cultured and trained in our best schools and seminaries, offered themselves; but a great, rich denomination with an annual tithe amounting to 150 million, rich in homes, automobiles and luxuries, what a tragedy that these consecrated, God-called ones must wait to do the will of God! Our Foreign Mission Secretaries say there are more than 229 pressing situations calling for that many missionaries and if they had the money and the men and women they could fill these needs. A tithe of what Southern Baptists spent on purely unnecessary pleasure last year would send and support twice this many missionaries.

In my sleeping hours and in my waking hours I constantly hear the tragic call of these 95 consecrated lives as they sorrowfully contemplate Southern Baptists' refusal to send them. These 95 have matched their lives against our money. What ought we to do? We ought by December 31, 1924, to raise at least 21 million dollars in Christ's cash and send out these consecrated lives and meet the suffering needs of all our other causes. I would press upon the conscience of every Southern Baptist the mighty call of these 95 missionary applicants. Let us send them early in January, these 95 and many others, to preach the Gospel and carry the glad tidings to a lost world.

DAILY VACATION BIBLE SCHOOL AT MISSISSIPPI WOMAN'S COLLEGE

"The Lord hath done great things for us whereof we are glad."

Beginning June 13, the Woman's College has been having a vacation Bible School for the girls of Hattiesburg. The results have been very gratifying.

The swimming pool was open to all the girls who were also taking at least one of the Bible Classes. One girl, however, when asked to come, said, "I'll be glad to come to the Bible Classes, but I do not care about swimming."

Eighty girls have been taking advantage of the different courses. New names are enrolled daily and it is hard to find a place where we can stop the school. If interest keeps up, we may just begin a second installment and keep on going. We expect to reach the one hundred mark in the next two weeks.

Miss Marjorie Gillis, of the Training School, Louisville, Ky., has charge of the story hours. Through story, song and play the children learn more about Jesus.

Miss Bertie Thompson of Woman's College with her lessons in paper cutting and other handwork is giving great messages to the children and older people who attend her classes.

Miss Madeline McCann of the Baptist Bible Institute, and I work together with the Business girls. Miss McCann is telling the story of Mary Slessor. The girls seem to love the classes and speak of Miss McCann as "the lady who tells the nurse story." I am teaching Dr. Agar's book, "Stewardship and Life" and am trying to bring each girl to face life anew, with a knowledge that "we are not our own, for we are bought with a price."

We always have at the opening of every class a devotional that draws us nearer together, and nearer to God.

Miss Julia Toy Johnson has charge of all the swimming classes. She is a good teacher and many of the girls have learned to swim.

To Mrs. J. L. Johnson, in whose heart the idea of the school first presented itself, much credit is due. To the churches, the business men, and other friends of Hattiesburg, we would express our heartfelt appreciation for their help toward the success of the school. But, above all, to God be the Glory.

—Hattie Bell McCracken.

MONTICELLO

With sorrow we communicate to you the sad news of the death of our well-beloved brother in the Lord, D. M. Lee, whose funeral was held this morning at the Monticello Baptist Church, of which he was deacon and treasurer, Brethren J. P. Williams, J. R. Carter, and the Methodist pastor, Rev. J. H. Moore, assisting the pastor. Brother Lee passed away Sunday morning about ten o'clock. He served his day and generation well. We shall miss him so much in our church and in the Lawrence County Association, of which he has been moderator for so many years. He was one of the few laymen organizers in the 75 Million Campaign. It is commonly conceded that there was not another man in Lawrence County who could have done as well.

Our hearts are also still heavy with sorrow because of the departure of one of our best women workers—Mrs. Maude Allen Dale, wife of Deacon Joe Dale. Only a few days ago we laid her away. We miss them so much. Another of our beloved deacons—W. C. Maxwell—has been sick for some time. We solicit your prayers for him and his loved ones. Pray for us all that we may carry on the work which these have been so graciously and devotedly helping to do.

—C. E. Bass.

PREACH THE WORD

I have heard ministers from all parts of the United States preach and they preached what they called the gospel. But I want to say to all the preachers and Baptist people that all of our Baptist gospel preachers are about the thing of the past. All of our wholesale gospel preachers are all gone. They rise mighty scattering. If the young preachers don't get up a little bit more and go to preaching straight from the shoulders of the Bible and quit this soft stuff, it will be only a short time when Home Missions will be needed lots worse than Foreign Missions. A big lot of our preachers soft soap around and try not to step on any one's toes and they sure don't step on them, for they say as little about the Baptist doctrine as they can and my honest belief is that they will have to account for it on the Last Day.

—H. C. Muse.

SPRING HILL

We wish to announce through the Record the Home Coming Day we expect to have during our meeting at Spring Hill Church, Tallahatchie County. It will be on Wednesday after the second Sunday in August.

We use this way of extending a hearty invitation to all who have formerly been members with us here, to all our visiting ministers and to all former pastors who are now living. Here we give the names of all who have been pastor here and are still living: W. M. Farmer, M. E. McClellan, W. H. Carter, W. I. Hargis, H. J. McCool, J. P. Neel, B. W. Hudson, J. J. Mayfield, E. J. Hill and B. C. Cook.

We ask all who are included in these three groups to consider this

a personal invitation and be with us, if possible. We are sure we can make the day enjoyable for you and know you can bring us a blessing.

If you cannot be here a line by mail will be appreciated. We are delighted with our present pastor, Lee B. Spencer.

—R. G. McCorkle,
Oakland, Miss.

BIBLE STUDIES

By C. M. Sherrouse

Believing that the Divine origin of the Bible has been proven by simple, inductive reasoning, we should believe the following quotations from its pages and accept them as divinely inspired and authoritative:

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2nd Tim. 3:16-17.

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son."—Heb. 1:1-2.

"As he spake by the mouth of his holy prophets, which have been since the world began."—Luke 1:70.

If we believe the whole Bible inspired by God, then, as the "whole includes the sum of all its parts", we must believe that every word is inspired. If we believe the Bible is the written revelation of the will and the purposes of God concerning us, we must accept it as a perfect and an all-sufficient rule of faith and practice in all relations of life; receive it as the embodiment of grace, love and truth, and value it as chart and compass through time to eternity. Take it as the "man of our counsel", and be guided by its precepts; warned by its threatenings; encouraged by its precious promises, and endeavor to make our lives conform to its teachings and commandments.

"This is my commandment, that ye love one another, as I have loved you."—John 15:12.

"If ye love me, keep my commandments." "If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."—John 15:10.

"Ye are my friends if ye do whatsoever I command you."—John 15:14.

An irritable old sportsman was aroused from his bed at three o'clock in the morning by the insistent ringing of his doorbell. On answering he found a seedy drunkard struggling hard to maintain his equilibrium.

"What do you mean by waking me up at this hour?"

"Isn't you Mr. Smithers?"

"Yes, yes. What of it?"

"Isn't you the gent what advertised for a partner to go lion huntin' in Africa?"

"Yes, I'm the gentleman. What do you want to know about it?"

"Nothin', 'ceptin' I jest wanted to tell you that on no condishums whatsoever will I go with you."—North Carolina Boll Weevil.

THE ANNUAL MEETING OF THE HOME MISSION BOARD A CRUCIAL JUNCTURE

By B. D. Gray, Corresponding Secretary

The Home Mission Board held its annual meeting in the First Baptist Church of Atlanta, June 10, 1924. The attendance was large and the meeting serious. For months the Corresponding Secretary had given most earnest attention to the financial situation and the condition of our work in the various fields by correspondence and conference with the superintendents of the departments separately and then jointly. Retrenchments at every point possible was made and submitted to the Board for consideration. The Board at the close of the meeting passed a vote of thanks to the Secretary and his co-laborers for the clear, concise and comprehensive presentation of our situation.

The estimates on the various departments of the work were gone over three times and trimmed to the bleeding point. With the full situation before them the members of the Board addressed themselves with prayerful seriousness to the problems presented.

Onerous Debt

The great burdensome debt of more than \$800,000 has rested upon the Board like an incubus for four years, is still upon us, reduced some \$50,000 during last year by virtue of drastic retrenchment of the work. For two years we have been laboring and praying that the entire indebtedness might be removed by the close of the five year campaign but diminishing receipts and the imposition of extra burdens on the Board have prevented any material lessening of the debt. In the face of this burden of debt, the Board has made no appeal for extra contributions over and above the campaign and but has stood invariably for the unity of the campaign and fidelity to the covenants as to the apportionments. We have stood sacredly by the covenants, have sworn to our own hurt but have changed not.

Drastic Retrenchment For Three Years Past

At each annual meeting the Board has retrenched until further retrenchment in many directions would be tantamount to a surrender. And notwithstanding this burdensome debt, that has borne with increasing pressure as our receipts have diminished, the Board felt that retrenchment must stop. This meant, however, that urgent appeals for more workers and better equipment for the last three years still had to go unrequited notwithstanding the heartaches attendant upon our inability to meet these pitiful calls.

Impellent Appeals

Waiving off the piled up appeals of the three preceding years, the Board was confronted by impellent cries for re-enforcement and for enlargement. In many places buildings—chapels and schools—are utterly insufficient for present operations to say nothing of enlargement. It begs description—these appeals for better equipment, enlarged facilities and an increase of workers and better support—and they come from every quarter. Our very suc-

cess, which has been marvelous indeed, has brought on our embarrassment which can be relieved only by more liberal support and that immediately.

Wide Open Doors

These crying calls for help are impelled by wide open doors of opportunity. These doors in many cases will be closed if not entered speedily. Multitudes of our fine young people, trained and equipped for Christian service, are begging to be sent into the white harvest fields. Never in the history of Home Mission work has the Lord's blessings been so abundantly upon us and never the need so great and never the opportunities so inviting. With all these things confronting the Board we have a ready explanation of their seriousness and prayerfulness as they laid out the work for the new year.

A Clarion Call

In addition to the burdens connected with the Board's own specific work, the Board was confronted with the fact that the Southern Baptist Convention requires us to pay \$250,000 for the New Orleans Hospital, one hundred thousand of which must be paid this year, with the advance loans to the Seminaries which have caused a good portion of our debt and no provision is made for the repayment of the loans except in the apportionment for the 1925 program and the ratio for Home Missions was reduced from 16% during the 75 Million Campaign to 10% for the 1925 Program. There was the added burden of the National Memorial Church, Washington, D. C., put on the Board after the Convention had already made it a separate item in our beneficence. With these extra-neous burdens piled on our Home Mission obligations there was enough to discourage the most stout-hearted—but none of these things moved the brethren of the Board. Having trimmed the budget to the very lowest possible mark they laid out the work for the new year with prayerful seriousness and confidence in our great brotherhood as we enter upon the last lap of the five year campaign.

The challenge is one to stir our hearts, the removal of our burdensome debt and clearing the way for the future. The State Secretaries and others who were present were full of praise for the sanity, courage and faith with which the Board conducted its work.

It now remains for us to finish our present task with victory December 1924. If we raise the full 75 Million Dollars and Home Missions gets her due proportion of the receipts we can pay off all our indebtedness and be ready for the tasks of the new year—1925. May the Lord give us guidance and victory!

"THE SCHOOL WITH A MISSION"

Proverbs 9:10—The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

Mississippi Woman's College is in full operation this summer. The same religious activities are carried on as during the winter session.

The brief morning and evening prayer services have been a source of great inspiration to all.

The Y. W. A. has given some programs of special interest. One was a play "Seven Keys to Mr. Baldpate", the story of the winning of a Chinese patriarch to Christianity. Another of special interest was a play "Comrades of the Cross" written by Miss Hattie Bell McCracken, depicting the life of Miss Sophia Palyo, one of the Roumanian girls in whom the W. M. U. became so interested during the Baptist World Alliance meeting at Stockholm, Sweden, and who was at the W. M. U. Training School at Louisville, Kentucky, during the past year. This was a most vivid, entertaining, and appealing presentation. Plans are under way to give another missionary play before the end of the summer session.

The Y. W. A. officers for the summer are Ruth Douglass, president; Madeline McCann, vice-president; Hazle McNeice, secretary, and Katy May Dear, treasurer.

The B. Y. P. U. is giving us unusually good programs each Sunday. There is a complete organization with Miss Bertie Thompson as president; Katherine Wright, vice-president; Ruth Douglass, secretary; Maurine More, chorister, and Annie Flowers Mason, pianist.

The backbone of any religious school is the Volunteer Band. The Band here surely has been working this summer. Each Wednesday and Saturday afternoon a group goes to the city and county jails to read the Bible, sing, pray, and talk with the prisoners. They not only receive some spiritual blessings themselves for their efforts, but they bring real joy into the lives of many. As yet we have had no conversions in either place, but we shall continue to pray for them.

Each day in the week two girls visit one of the two hospitals in Hattiesburg, carrying flowers, and tracts, and reading the Bible and telling Bible stories to the children. It is an inspiration to talk to these girls after they have been visiting there.

The girls report their personal work and each week from fifteen to twenty girls report. Last week about thirty hours were spent in direct personal work.

We are also having a mission study course during the summer. In this the life of the Moffat's is being studied.

The mission of "The School With a Mission" is to bring each girl closer to Jesus, to help her to meet life's battles in His strength, to truly be a blessing to the Master's work in Mississippi. May it ever fulfill its mission is our prayer.

—Cecelia Durscherl,
Student at Woman's College.

"SHOW PITY LORD; O LORD FORGIVE"

By L. C. Kelly, Pineville, Ky.

The writer spent two weeks recently in and around Asheville, N. C., where he had opportunity of talking with one tubercular patient after another, and viewing the situation from every angle. For two weeks we made a careful study of the whole tuberculosis situation there. After we had heard, seen and felt, we came away determined to knock at the door of every Baptist paper in the South, this side of the Mississippi and as much as possible knock at the door of the churches through the papers.

There are two phases of the situation we should see. Oteen is the national reserve where the war veterans are cared for by the Government. All that can be done is being done by the Government. Our Home Board has a missionary, Brother McKaughan, on the task and he is doing a wonderful work. The churches in Asheville also assist in this work. Through the skillful handling of the case by Brother R. J. Bateman, pastor of First Baptist Church, Asheville, we have been able to get into Oteen, and now we have a wide open door there. When one goes there he is made to realize that the horrors of war linger still in a fearful aftermath that strikes at the very heart of our young manhood. The location of the camp is ideal. Nothing is left undone for the patient in so far as the local force can do it. But

E. E. HUNTSBERRY Evangelist

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when all this is said, the situation is still pitiable and heart-breaking. At best, after gas has done its work, and most of these patients were gassed in the war, patchwork is about the only possible thing left that can be done.

But this appeal is not so much for Oteen. Asheville has a more pitiable case than Oteen. There are from three to five thousand patients suffering with T. B. in and around Asheville, outside of Oteen. A psychological condition has been created through advertisements of one sort and another that draws patients to Asheville. They get the idea that the climate and the conditions will accomplish a marvelous result not to be had anywhere else. But there are no magic cures for this dread disease. The same methods used in any ordinary climate would produce about the same results. Many patients go there with little means, big hopes and great expectations. When they are put to bed for one, two and three years, they get a shock that many do not survive. Some die from sheer home sickness. In the treatment of the disease appetite and digestion are two vital elements. The influence of the mind over the body is also vital. The condition of the mind affects the functions of the organs of the body favorably or adversely as the case may be. Home-sickness, despair, hopelessness, resulting from financial want or any other real or imaginary cause all become ravening wolves that prey upon the vitalities. These things call for special treatment beyond the province of medicine. Religion has its finest call and greatest challenge in this realm. To illustrate: A man who has been cured, said: "They wanted me to go to bed and stay there. I believe I would have died if I had. There is great danger of making a patient feel that he is bedfast and the longer he stays the more the danger. I had to keep my courage up. For one to remain in bed too long the psychological effect is disastrous." He then turned to the fifth of James and read what James said about praying for the sick, and the prayer of faith saving the sick. Then remarked: "This is not Mrs. Eddy talking. It is from God's Book. I know I could not have been cured if it had not been for the prayers of others."

Another case: A young Greek, from Greece, in one of the very best Sanitariums. When he first went there his uncle kept him up. But he has long since ceased. The doctor has kept him on. He thought that his financial necessities were being cared for. But somehow he overheard part of the conversation we had about this case, and when we were gone, he asked the doctor to tell him the truth. When he learned that his financial obligations were not being met, he began at once to bleed and took a relapse. A letter from the doctor since our return tells us that he is absolutely without friends or means.

When we were a lad we spent half a day gathering half a bushel of walnuts which we had to carry in a boat to a certain spot, then climb a steep bank with them. The boating was easy because it was down

stream. But when we came to the bank the tug of war began. It had rained, and the bank was steep. Up we trudged till we had gone some ten feet, then both feet slipped at the same moment. A friend was coming up behind; as he saw us slipping he grabbed our coat tail, and instead of helping the situation did enough pulling to aid in the disaster. We arose bemattered, chagrined, and utterly defeated, for the walnuts were in the river out of reach. The hill to health with a T. B. patient is steep, long and slippery; the load must be handled with care. Our help must not hinder.

It is utterly impossible for the local churches to look after all the patients. If they could do this, they cannot mean to them what the tenderness and care of loved ones and acquaintances at home could mean. Dr. R. J. Bateman is burning the candle at both ends about as fast as it is possible, and yet he cannot begin to adequately meet the situation. It is too big a task for all the churches in that section of all denominations, Associated charities and other benevolent institutions and organizations thrown in. These patients come there from almost everywhere in the United States, and some foreigners. At one sanitarium we visited there were patients from Ohio, New York, West Virginia, Alabama, Mississippi, Georgia and Florida. At another we found them from California, Florida, Alabama, Kentucky, Louisiana and Georgia, and one from Greece. They are not the patients of local churches.

We found that the Presbyterians were distributing their Home Department literature, but were following it up only in a few instances. Baptists were doing nothing in that line, or any other teaching line. Desultory visiting is about all that is being done by any denomination. The First Church spends from three to five thousand dollars a year in charity on these patients. They distributed 100 Christmas boxes, but what is that among six thousand? The Baptist churches of Asheville have not made an appeal to the Home Board for missionaries because it would seem that they would be asking for missionaries to do their work. But it cannot be done without them. These patients are the patients of all the churches, more or less. This appeal is for home friends and kindred to have a heart and render the service that none else can render.

The Home Board should put at least two women missionaries there to give their entire time to this work. If the Board feels a hesitancy, we beg them to go, see for themselves for the weeks. Talk to the patients, and find their lack of religious support and their heart hunger.

These missionaries could make it a part of their task to line up friends and kindred from homes of the patients and keep them in vital touch. Churches all over this land should be induced to adopt a patient. W. M. U. Circles can render a personal service of glorious value. If your church has a patient, adopt that one, if not, adopt some one. We left a young school teacher from Louisiana crying as if her heart would

break, through heart hunger and home sickness. She had gone there thinking a few months would set her straight. But when she was told that it would take years, if ever, her heart sank and she said, "I cannot stay, I am going back home." Back home to die!

To adopt a patient does not mean that you must always send them money merely. Many of them have money enough; what they need is encouragement. Mind and Spirit must dominate the body cheerfully, hopefully. They need to be saved from the awful feeling that they are lost sight of; out of sight out of mind till they get out of heart. As we saw them respond so eagerly to love's tenderness, and seem so glad to hear the Word read and have one pray for them, our heart smote us. Right well do we know that the great Baptist heart of the Southland would smite itself if it could only get in vital touch and see and feel what is to be seen and felt. Like Old Gloster in King Lear: "We saw it feelingly." Who can measure the anguish of a heart that is doomed to languish on a bed for years and can at best only face a bare chance of recovery? With many of them it is "Death, the sod and God", and many of them are not prepared to go! To think on this situation from long distance merely and then to spend a vacation in touch with it, is much like going from romance to reality. How grim the reality! Millions of mourners have shed tears of sympathy for the imaginary fate of Cordelia and Desdemona in the realm of romance; but yonder in Asheville hundreds languish in real life unhonored, unwept and unsung. All for want of definite aim and purpose on the part of us all. We want to make a motion that our Home Board find at least two warm hearted women who are spiritually capable and willing, efficient and forty years old, because for them there would be the least danger of their contracting the disease, and set them to the task. Languishing hearts will call them and the Board blessed.

PRAY FOR THE MEETINGS

Our meeting at Florence begins the 4th Sunday, with Dr. J. A. Tay-

GRENADA BANK SYSTEM,

Composed of banks at Grenada, Ackerman, Belzoni, Calhoun City, Charleston, Eupora, Louisville, Moorhead, McCool, Noxapater, Oakland, Sumner, Vardaman.

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Accounts, large and small, solicited from responsible people in each vicinity where we have a bank.

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Clinton, Miss.

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Member American Association of Junior Colleges.
Happy, Healthful, and Homelike.
Located at Clinton, the Mississippi Training Camp for Baptist Leaders. Best location in the State for a girl's school.
Boarding patronage limited to seventy-five. Every place was engaged and girls were turned away for lack of room before this session opened. Write now for information.
M. P. L. BERRY, President.

lor of Brookhaven doing the preaching.

Our meeting at Dry Creek begins the 1st Sunday in August, with Pastor L. I. Thompson doing the preaching.

Brother C. E. Welch will be with us at Star the 2nd Sunday in August and week following.

At Hickory Ridge, the writer will do the preaching the 3rd Sunday in August.

I ask an interest in the prayers of God's people for all of these meetings.

—L. I. Thompson.

A negro woman of mammoth proportions and inky complexion was brought unconscious to a hospital after a collision. When she came to, the surgeon thinking to comfort her, remarked:

"You will undoubtedly be able to obtain a considerable amount of damages, Aunt Annie."

"Damages!" cried Aunt Annie. "What Ah want wif damages? Ah got damages enough now. What Ah want is repairs!"

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EVANGELISM THE MAIN THING

We studied amiss the lesson of Sunday, June 29th, unless we learned that Christian Education should have Evangelism as its main objective. "Educated to Evangelize" should be listed in the same category with "Saved to Save" and "Won to Win". Discipleship and Apostleship are by no means the same. The former means being taught, and carries the idea of receiving—it's passive. The latter means teaching, and carries the idea of giving—it's active. Discipleship receives—Apostleship gives. The former is being evangelized—the latter is evangelizing. Hence, Jesus says: "Every scribe who hath been made a disciple to the kingdom of heaven is like a man who is a householder, who bringeth forth out of his treasure things new and old." And Paul admonishes Timothy: "The things which thou hast heard from me, the same commit thou to faithful men, who shall be able to teach others also." All of which means that if the spirit and work of evangelism be lost sight of, the very heart is taken out of Christian Education.

As with this, so with every other phase of our denominational life and work. Our whole program is to evangelism what the fruit-tree is to the fruit; and every department and phase of our program is to effective evangelism what every separate twig is to the fine fruit that grows on it. The fig-tree which Jesus saw that morning on the roadside represents perfect organization; but finding no fruit thereupon, he cursed it to its death. The moral is apparent. Christ says that He is the Vine. His disciples are the branches. Or, Christ is the stock, and every separate department or phase of our organized work is a branch—designed for fruit-bearing purposes: that's evangelism. Bringing forth fruit is evangelism. The ingrafted branch is not functioning properly unless it bears fruit. "By their FRUITS they are known." And no matter where you apply this principle in kingdom affairs, it holds.

In its last analysis, the meaning of our big 75 Million program during the last five years is evangelism. Getting the cash is worth while only in so far as it enables us through a perfectly organized plan to reach and save the souls of men and enlist their lives in service for other souls. Jesus struck the key-note in the grand oratorio of evangelism when He said to the twelve as He sent them forth as saviors (not saviors) of men's souls: "Freely ye have received, freely give." Evangelism is the main thing in it all. Evangelism, not undertaken now and then as a sort of campaign, fostered by some phase or department of our organized work—or even by the entire organization; but evangelism as the one outstanding thing for which all these other things are brought into being.

Of course, it requires much human wisdom, fine discriminating thinking about things and interests which seem to parallel each other and sometimes overlap and often seem to intersect—as well as wisdom from on high—to be able always to put first things first even in the kingdom of heaven. And especially so

when so much of our organized work must be departmentalized and carried to consummation by specialists and experts. Nevertheless, every department, and every specialist and expert, as well as the rank and file of us, should have but the one purpose—the salvation and enlistment of the souls and lives of men and women. Thousands of men and boys work in the big Ford plant in Detroit. Yet no two employees handle the same parts in the same way. Every individual becomes an expert in some special phase of the work. And no matter how urgently important one may come to feel that his special line is, it isn't the thing of first importance. Of course, his work is important in its place—for it is essential to the thing of first importance, namely: efficient service of the finished product. So it is with us and our organized work. The main thing is soul-winning. That's the contemplated finished product from an infinitely greater human plant than ever turned out a Ford car. That's our business.

THE BIBLE—OUR ALL-SUFFICIENT GUIDE

(Published by request of S. S. Convention of Zion Association.)

The Bible is the most wonderful of all books. More has been written and said against it, than all others in the world, and yet it stands as complete today as when it came from the hand of God. The principles set forth by him will never know decay.

The Book has always met with opposition because it exposes the selfish instincts of humanity. It is the only Book whose author, laws, and teachings make no compromise with sin.

The religion of the Bible has outlived all ages. It has withstood the attacks of infidels. False scientists have failed to drown it, but the Book on which it is founded lives today in many languages.

It is said that there are over three hundred million copies in existence and still the great presses are busy supplying the demand.

But yet there are those who would doubt the Bible being the true word of God. If it were not so we could not afford to take it as an all-sufficient guide but we have abundant proof that it is God's own word to us.

There is nothing that so convinces the mind of the divine inspiration of the Scriptures as reading the Bible itself, especially the prophecies.

The disciples could not believe Jesus had risen from the dead until he showed them how the prophecies of Moses and all the prophets concerning himself had been fulfilled. The Bible claims for itself divine origin. We read in 2 Peter 1:21, "For the prophecy came not in old times by the will of man: but Holy men of God spake as they were moved by the Holy Spirit". And again Paul is made to declare that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction".

Then is God, the all-wise Creator of Heaven and earth, the just, loving and merciful heavenly Father

its author? Baptists can well afford to claim as one of their distinctive doctrines that "The Bible is an all-sufficient guide in faith and practice and nothing should be taught for doctrine which cannot be found therein".

If we pray for the Holy Spirit to reveal to us the real meaning of the Word as God would have us to understand and practice it, it will be an all-sufficient guide for all men of all ages, for all men from the highest to the lowest, from the richest to the poorest, from the wisest to the simplest. It will be a lamp to our feet and a light to our pathway in this world of sin.

In too many homes the Bible is a closed book. How can it be a guide to us if we do not open it and read it with a real desire to know the truth it contains. We cannot afford to take the counsels of men, for men do not always take God's word for their guide. Some take it for their guide in some things but in other they substitute something else that they say will do just as well.

Many do not read it to know God's revealed truth and his will for them, but for various motives. Some read a word here, a line there, and a passage some other place merely to prove some preconceived idea of their own. It is important in reading the Scriptures to get the connection, remembering that verses do not stand isolated. And too, it will help in understanding to know to whom and under what circumstances a passage was uttered.

But to rightly understand the Word it is necessary that the reader first shall have had an experience of grace in his own heart and to pray, "Lord, open thou mine eyes that I may behold wondrous things out of Thy Law", for this same Holy Spirit that inspired men of God to write his Word reveals its deepest meaning to the believer.

Baptist people have many times been called narrow but if taking the teachings of God's work as a guide is narrow, then I'm more than glad to be called narrow.

There is one broad way but it leads to the world of woe. Jesus says, "Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it". Matt. 7:13-14.

One Lord, one faith, one baptism, one church built on one foundation which is Jesus Christ, the Chief Corner Stone, one Bible. Narrow, you say? But sufficiently wide for all those who by grace are fitted to walk in it. It's the old time religion and it's good enough for me. Sunday School officers, teachers and pupils, you will find the one true way plainly laid out in the scriptures, and if we take it for our guide, we will teach no false doctrine.

I would put more emphasis on the text of the Sunday School lesson than on the explanations of the lesson writer. Let us have principles definite, clear cut, and conscientious, but let those principles be founded on the Word of God alone—otherwise they are worthless.

That we may know that our principles are founded on God's Word let us carefully examine them ourselves and not trust to the opinions of others. Then, having principles claiming this high origin, let us be true to them, let us be what they be, and do what they say.

Men are ready to hear the Word of God, when the lives of Christian people interpret what it says. The greatest Missionary power in the world is God's Word. From its message, as revealed to them by the Holy Spirit, all Christian workers are vitalized. Jesus said, "The Words that I speak unto you they are spirit and they are life", and they are as true today as when spoken at Capernaum. Wherever the words of the Master are repeated, or read, and understood, they are as good seed bearing fruit unto life eternal.

Multitudes have been won to Christ by the simple, tender words of the Bible. Jesus says, "Search the Scriptures for in them ye think ye have eternal life". If there are those present who do not know Jesus as your Savior, won't you read the Word and let us guide you unto the way of eternal life? It will guide you into the peace of God which passeth all understanding. It will be such a comforting guide through the trials and troubles of this world, and it will guide you into the Home Beyond.

To the church it is an all-sufficient guide in all matters of faith, of church ordinances, of disciples. To one and all it is a safe and sure guide. May we not study it more carefully, more prayerfully than ever before.

LONGVIEW

I have just closed a meeting with one of the churches of our county that has been without a pastor for some time. We had a fine meeting. The Lord was with us in a great way. We had Lutherans, Methodists, Holy Rollers and Baptists all to contend with, but all attended and seemed to enjoy the meeting. The church was revived, and called a pastor, and expect to organize a Sunday School and go forward with the Master's work. I desire the prayers of all, that the Lord will help them in their efforts and crown them with success.

I begin my meeting at Morgan's Chapel the third Sunday in this month. Brother J. W. Gray of Canton, Miss., is to do the preaching. I desire to be remembered by all that God may work mightily in the hearts of the people, and that many may be saved.

The fourth Sunday in this month my meeting with the church of Sturgis, Miss., will begin, with Brother A. C. Parker to do the preaching. We are praying that the Lord may have his way with us, and that all may be revived and his Cause and Kingdom may be exalted in the minds and hearts of the people. I want to be remembered in this meeting.

Yours for service,

—W. A. Williams.

Dr. George many thousands others, will an association meeting at 1-22. It will ing meeting and reared 1

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DR. TRUETT AT MURPHY, N. C.

Dr. George Truett, well known to many thousands of Baptists and others, will preach twice daily in an association-wide evangelistic meeting at Murphy, N. C., August 1-22. It will be a Truett Home Coming meeting, he having been born and reared near there.

Murphy is located in the mountains of Western North Carolina, about 125 miles from Asheville, Atlanta and Knoxville with double daily train service to and from these cities. Reduced railroad rates are in effect to Murphy from all the South. It is also easily reached by automobile over scenic mountain roads.

Adequate preparation is being made there to care for multitudes of visitors during the meeting. The homes of the whole community will be open, several assembly halls will be turned into dormitories, a large camp ground will be ready and a great tabernacle is being erected.

In addition to the opportunity of hearing Dr. Truett preach for twelve days to his own mountain people, we have a fine mountain climate, excellent board at small cost, and Christian hospitality for all who will come.

It is also contemplated that one day will be given to a great denominational program rally for all this section.

I shall be pleased to promptly reply to all inquiries about this meeting. A large number of Mississippi Baptists come to these mountains in August and I am hoping some will select Murphy for their particular place this time. We heartily invite you and your readers to come to this spiritual feast.

—T. L. Sasser.

CLARKE COLLEGE NEWS

The outlook for Clarke College has never been so bright as at present.

Work on the new \$50,000 administration building is progressing rapidly. It will be only a very short time until Clarke College can boast of one of the finest administration buildings in the state. The new building itself means that a new day has come for Clarke College. Our work will be more thorough now than ever before.

The prospects for a large attendance are very encouraging. The results of the field workers have been gratifying. Clarke College is coming to be known in all sections of Mississippi. We had students last year from nearly fifty counties. Fifteen students from Calhoun County have already reserved rooms. We have nearly twice as many rooms engaged now as we had at the beginning of last session.

Our faculty is complete and is the largest and strongest in the history of the school. We feel very fortunate in securing Dr. R. A. Venable for our Bible Department. Dr. Venable is one of the best Bible scholars in the South. His work will deal largely with New Testament interpretation.

Our Piano and Voice Department will compare favorably with our larger colleges. Miss May Rogers, head of the piano and voice departments, is one of the best trained

teachers in the South. She is a graduate of Baylor College, Belton, Texas; of Kroeger School of Music, St. Louis, Mo., and has had a year of graduate study in Cincinnati Conservatory. In addition she has studied privately with some of America's greatest musicians. She has also had successful teaching experience in piano and voice. Our rates in this department are very reasonable.

We enrolled over fifty students in our summer school. A number of teachers came to us to renew their license and at the same time get college credit for their work.

We offer four years of accredited high school work and two years of thorough college work. We take personal interest in every student and we try to give individual attention to each student. Clarke College is an ideal place for boys and girls, who are leaving the high school, for their first year's work. The fine, friendly spirit of the students and faculty is worth much to the new students.

The members of the faculty for next year are as follows: H. T. McLaurin, president; M. C. McDaniel, vice-president, modern languages and philosophy; R. A. Venable, Bible; T. J. Farr, English and Education; H. A. Miley, Science and Mathematics; J. F. Stuart, History and Athletics; Miss Virginia Hines, Latin and English; Miss May Rogers, Piano and Voice; Mrs. L. D. Sanders, Dean of Women; Mrs. Portland Griffin, Dining Hall Matron; Mrs. H. T. McLaurin, Lady Principal; Miss Addie Bell Crocker, Librarian; and J. D. Dumas, Secretary to President.

Our new catalogues have come from the press and will be gladly sent to anyone upon request.

—T. J. Farr.

EVANGELISM WITH A QUESTION MARK AFTER IT

No unkind criticism is intended by the observations which follow. Nor is the discussion intended to describe any local case—for the kind of evangelism referred to is confined to no state or locality. As far back as my memory carries me there has been this pronounced type of evangelism, after which many of us have been forced to place a big parenthesized interrogation point. The special instances to which reference is made cover a period of more than a score of years.

This type of questionable evangelism usually centers about an evangelist who seems to the "manor born"—and is largely a law unto himself. He does not think any church is large enough—and usually it isn't. It requires a big tent, or theatre, or shed built on purpose, to accommodate the crowds. The rule is not to go to any place for a campaign unless there be a "union of all the churches". Certainly there must be a unionizing of all the choirs—there must be cornets galore, soloists, and a grand aggregation of talent. The city or town is usually canvassed, and preparatory services are held "to make ready for the evangelist". A finance committee is named, with a prominent business man from every local congregation on it. Other preparatory arrange-

ments are detailed, such as press committees, seating committees, auditing committees, etc., with plenty of machinery set in operation to run a presidential campaign. The opening service arrives. Thousands are in the audience. A full half-hundred ministers are on the platform to greet the great evangelist when he steps before the footlights. Psychologically speaking, the campaign cannot fail of results. Humanly speaking, big results are inevitable.

And just here is where the question mark comes in. Are these campaigns best, after all, for the real on-going of the kingdom of heaven? They generate much religious enthusiasm; they create much talk; they stir communities; for the time being they make Christian people active—zealous—enthusiastic; they call the unsaved to a serious state of mind, sorrow for their sins, and in thousands of instances to an expression of their determination to live a better sort of life. But do the abiding results to the churches themselves, and certainly to the kingdom of heaven, warrant one in the declaration that this kind of evangelism "makes good" in the on-going of God's kingdom? My own experience as a pastor and my observation force me to challenge the affirmative.

In one of these remarkable campaigns in a city of another state a few years ago the press reports said that often there were as many as 300 converts daily. But after the sensation had passed into history the pastor of one of the leading churches in the campaign declared that he received less than a score of members—and that most of the other pastors had similar experiences. The campaign was sustained at prodigious expense—so much so that the churches months afterwards had not recovered from the financial strain, nor had they paid back all the money they were obliged to borrow to finance the undertaking.

In another campaign the evangelist discussed dancing and popular amusements, after much sensational advertising. The next morning with great glaring headlines and in letters nearly an inch long, the paper greeted its readers with this: "Christians May Dance and Play Cards". Thousands of converts were reported—and cards signed by them were sent to the various pastors for ingathering purposes. One of the pastors stated the after-results this way: "When we had tramped about the city for weeks to hunt up the so-called converts, we were sadder and wiser men. Before the farce was over most of the pastors had deeper conviction and more repentance than the majority of the card-

signers had ever dreamed of having."

In an Alabama city a few years ago a great union campaign was staged. Everything was planned in a big way, and worked out accord-



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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Every great school, college or university has been built around the personality of some one man. The educated men of America can, as a rule, recall some personality in early youth who largely shaped their destinies. The dominating personality of Robert K. Morgan makes him such a man. He unmistakably impresses his personality on his students. His influence brings out the noblest traits in a boy. His instructors are so selected that this one idea may prevail, viz.—to develop personality in a boy of the highest type.

The ideals of Morgan School are the highest, to train boys for useful citizens in the church and state, and to develop mind, soul and body alike. Write to Mr. L. I. Mills, Sec., Morgan School, Petersburg, Tenn., who will send you a catalog and tell you what Morgan School will do for your boy.

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T. L. TRAWICK,
Roan Mountain, Tennessee.

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DANIEL J. BLOCKER, President,

Rome, Georgia.

ingly. The evangelist was a typical lime-lighter. He know how—and he worked his knowledge for all there was in it. His sensational style, his unique manipulations, his extravagant speech, together with all the free advertising and boosting on the part of the city where he was to "hold forth" brought together the multitudes. They came always, regardless of any and all hindrances or handicaps. They would drive through slush and mud and snow forty miles or more. In one respect at least his was similar to the Master's, namely: They came to him from every quarter. Not in one case here and there—but everywhere, at all seasons, and in spite of everything that hindered. One of the pastors told me that when the final report had been gotten together, ready for the papers, the evangelist asked him to let him see it. When he reached the point where the final results were given in cold figures, he (the evangelist) took his pencil, erased what was written, increased the figures by nearly 100%, and handed the manuscript back to the pastor. Which reminds me of a report sent out through the secular press that above one thousand had united with the various churches as the result of one of these questionable campaigns—but one of the pastors writing to his church organ stated that less than 300 had been received by all the churches!

I would not assume the role of a critic. Nor do I feel that in every instance these meetings fall short of the best things possible for the kingdom and the churches of the living God—no more than I feel that every evangelist of this type is more sensational than religious. There are outstanding exceptions to all rules—and herein is no exception. There may be times and peculiar conditions when campaigns of this sort are best. Certainly, too, many of the men who are the central figures and moving spirits in them are good and have religion and are giving their best to the Master. But taking the meetings themselves as a class, and considering the type and character of preaching that the evangelist in the campaign usually stresses, my observation has forced me to certain conclusions:

1. They bring about very little conviction and repentance—because the main appeal is to sentiment or reason rather than conscience.
2. The tendency is to substitute reformation for recreation and transformation.
3. They tend to lull worldly Christians to sleep by their superficiality; they do not make hypocrites mad, nor do they stir to any great extent the ire of the devil.
4. They are popular with everybody—and easily become the engrossingly popular far of the hour.

On the surface of one's thinking it would hardly seem that this fact is an argument against them—but it is. As a matter of fact, popular evangelism will never usher in the millennium. By which declaration, however, I would not be understood as affirming that unpopularity is essential to safe and sane evangelism—for it isn't. A revival that is adequate must be like Christ in many important particulars—but in none

is such likeness more essential than this: It must increase in favor both with God and men. Many an otherwise fine evangelist has come to sad defeat by a style and methods which rendered him unpopular. To gain the hearts of men it is necessary to first gain their good will. Nevertheless, it was Jesus Who said to His disciples: "Woe unto you when all men shall speak well of you". The same thing is nearly always true when everybody is fairly "carried away" with the revival.

CHUNKY

We began our revival meeting here Sunday night, July 6th, and closed out Thursday night, July 17th, with 3 additions to the church, 23 upon profession of faith and baptism, and 7 by letter.

Our pastor, Brother H. C. Clark of Bay Springs, did the preaching for us in a most wonderful way. His messages were accompanied by the Holy Spirit and they brought sinners to repentance and Christians to their duty.

Brother W. W. Grafton of Clarke College led the song and praise service for us. He surely is efficient in his work. The song service under his leadership was as good as I have ever heard, and his solos were inspiring to all.

We have our new Sunday School annex completed now and are ready to go forward in all departments of the work.

Pray for us that God may continue to lead us in advancing the Kingdom work here.

—G. C. Dorris, S. S. Supt.

SOME MEETINGS

We had our meeting at Magee the 22nd to the 29th of June, with Pastor C. E. Welch of Canton to preach for us and Brother D. Curtis Hall of Laurel to lead in the song services. The Word was proclaimed in great power in both sermon and song with good results. The folks came in unusually large numbers at both the morning and evening services. Fourteen additions to the membership of the church, seven of whom were for baptism. Our faith strengthened and Christian experience deepened.

Burns

The writer was privileged to be in two meetings with Pastor Dan W. Moulder, one at Burns, Smith County, and the other at Line Creek, Scott County. "You have heard of the patience of Job", and perhaps you have heard of the endurance of Moulder, pastoring eight churches, having an intimate acquaintance of nearly every family of four or five counties, having worn out five Ford cars in eight years, of whom it has been said, "Ah Moulder, why, the Lord can't keep up with him." Three were baptized at Burns.

Line Creek

This is a venerable old country church about a century old with a bright future. Visible results, seven additions, of whom five baptized, the Sunday School reorganized, over five hundred dollars raised, of which more than three hundred dollars went to liquidating a debt for repairs and painting the church.

Yours in Christ,

—J. L. Boyd.

GULFPORT

The First Baptist Sunday School of Gulfport, with 43 officers and teachers and an enrollment of 654, had an average attendance for three months ending June 30th of 539, with a total number of visitors reported for the quarter 637. This school has a splendid men's class which had an average attendance of 181 during the month of April. One of our visitors, a splendid lady from a good sized inland town, remarked that she did not see how we managed to have this good attendance, as their church with over a thousand members had never had that good an average. She further remarked that before coming to the coast that she knew we had churches down here but she was very much surprised to find such a plant as the First Baptist Church at Gulfport.

We have many attractions on the coast to keep people away from church and Sunday School, but still we want our inland people to know that even in the face of all the attractions the coast has, we have lots of people here that will not give up attending church and Sunday School for anything. We cordially invite and welcome visitors to come and worship with us.

—First Baptist Sunday School,
J. W. Helms, Sec'y.

MEETING AT LIBERTY

Our meeting in Liberty will begin the first Sunday in August. Rev. J. H. Lane of McComb City will do the preaching. Brother Lane is one of the best known and beloved

preachers in South Mississippi, having baptized, married and buried more people, than any other pastor in the State.

He has been pastor in this section for thirty years and can call most of the people by their given names.

Brother Lane and I were college fellows together, room mates, and have held many meetings together. I know him and love him. Pray that the Lord will give us a great meeting.

—G. W. Riley, Pastor.

The good church at West is repairing the church building. A new top and a fresh coat of paint will be the major part of the additions to its appearance.

Dr. H. B. Loveless of Clinton will do the preaching in the meeting at Duck Hill which will begin the fourth Sunday in July. Pray for the meeting.

Prof. J. E. Byrd has granted a Sunday School Training Normal for Coffeeville to be taught beginning the third Sunday in August and continue for five days. A splendid corps of teachers is promised. It is for the benefit of all of the workers of Yalobusha County. We want you to come and be with us, fellow workers.

Doctor: "Have you taken every precaution to prevent spread of contagion in the family?"

Rastus: "Ab-so-lutely, doctah, we is eben bought a sanitary cup an' we all drink from it!"

Mississippi Woman's College

On the Approved List of the Southern Association of Colleges and Secondary Schools. Graduates receive license of same grade as that issued by State University and are eligible to teach in any High School in the South.

Reservation Fees of \$12.50 will be received now for the next session, which opens September 17, and rooms will be assigned in order of receipt of these fees.

Any student having 15 High School Units from an Accredited High School will be admitted to the Freshman Class upon these credits. Other students can be admitted upon examination. Students not taking a regular course will be admitted without examination and entered as special students.

Board and literary tuition in fireproof dormitories, two students in a room with adjoining bath, \$320.00. Board and literary tuition in Dockery Hall, industrial plan, \$206.00. Highest grade departments in Piano, Voice, Violin, Expression, Home Economics, Art and Business Courses. Elwood S. Roeder begins fourth year as Director of Music and teacher of Piano. Barbara Stoudt-Roeder begins fourth year as Head of Voice Department. Mrs. Kate Downs P'Pool begins eleventh year as Head of Expression Department. Miss Willia Trotter begins fourth year as Head of Home Economics. Miss Glennice Moseley begins fourth year as Head of Art Department.

Beautiful new fireproof Infirmary. No serious illness among students in last three years. New Swimming Pool. State Champion Basketball team. Tennis and Hockery also played. Campus of fifty acres. Send for beautiful new catalogue.

J. L. JOHNSON, President,
Hattiesburg, Miss.

Summer School June 3 to August 2.